



In the name of Allah: the Compassionate, the Merciful

سورة النور

AN-NUR

Name

This Surah takes its name, An Nur, from verse 35.

Period of Revelation

The consensus of opinion is that it was sent down after the Campaign against Bani al-Mustaliq and this is confirmed by vv. 11-20 that deal with the incident of the "Slander", which occurred during that Campaign. But there is a difference of opinion as to whether this Campaign took place in 5 A. H. before the Battle of the Trench or in 6 A. H. after it. It is important to decide this issue in order to determine whether this Surah was sent down earlier or Surah Al-Ahzab (XXXIII), which is the only other Surah containing the Commandments about the observance of purdah by women. Surah Al-Ahzab was admittedly sent down on the occasion of the Battle of the Trench. Now if this Battle occurred earlier, it would mean that the initial instructions in connection with the Commandments of purdah were sent down in Surah Al-Ahzab? and they were complemented later by the Commandments revealed in this Surah. On the other hand, if the Campaign against Bani al-Mustaliq occurred earlier, the chronological order of the Commandments would be reversed, and it would become difficult to understand the legal wisdom and implications of the Commandments of purdah.

According to Ibn Sa'd, the Campaign against Bani al Mustaliq took place in Shaban 5 A. H. and the Battle of the Trench in Zil- Qa'dah the same year. This opinion is based on some traditions from Hadrat Ayesha about the events connected with the "Slander" in which she refers to a dispute between Hadrat Sa'd bin 'Ubadah and Sa'd bin Mu'az. Hadrat Sa'd bin Mu'az, according to authentic traditions, died during the Campaign against Bani Quraizah, which took place immediately after the Battle of the Trench. It is, therefore, evident that he could not be present in 6 A. H. to take part in a dispute about the "Slander".

On the other hand, Muhammad bin Ishaq says that the Battle of the Trench took place in Shawwal 5 A. H. and the Campaign against Bani al-Mustaliq in Sha'ban 6 A. H. This opinion is supported by

many authentic traditions from Hadrat Ayesha and others. According to these traditions, (1) the Commandments about purdah had been sent down in Surah Al-Ahzab before the incident of the "Slander", (2) the Holy Prophet had married Hadrat Zainab in Zil-Qa'dah 5 A. H. after the Battle of the Trench, (3) Hamnah, sister of Hadrat Zainab, had taken a leading part in spreading the "Slander", just because Hadrat Ayesha was a rival of her sister. All this evidence supports the view of Muhammad bin Ishaq.

Now let us consider the two opinions a little more closely. The only argument in favor of the first opinion is the mention of the presence of Hadrat Sa'd bin Mu'az in a dispute connected with the incident of the "Slander". But this argument is weakened by some other traditions from Hadrat Ayesha, in which she mentions Hadrat Usaid bin Hudair instead of Hadrat Sa'd bin Mu'az in this dispute. It may, therefore, be assumed that there has been some confusion regarding the two names in reporting the traditions. Moreover, if we accept the first opinion, just because of the mention of the name of Hadrat Sa'd bin Mu'az in some traditions, we encounter other difficulties that cannot be resolved in any way. For, in that case, we shall have to admit that the revelation of the Commandments of purdah and the Holy Prophet's marriage with Hadrat Zainab had taken place even earlier than the Battle of the Trench. But we learn from the Qur'an and many authentic traditions that both these events happened after that Battle and the Campaign against Bani Quraizah. That is why Ibn Hazm, Ibn Qayyim and some other eminent scholars have held the opinion of Muhammad bin Ishaq as correct, and we also hold it to be so. Thus, we conclude that Surah Al Ahzab was sent down earlier than Surah An-Nur, which was revealed in the latter half of 6 A. H. several months after Surah Al Ahzab.

Historical Background

Now let us review the circumstances existing at the time of the revelation of this surah. It should be kept in mind that the incident of the "Slander", which was the occasion of its revelation, was closely connected with the conflict between Islam and the disbelievers.

After the victory at Badr, the Islamic movement began to gain strength day by day; so much so that by the time of the Battle of the Trench, it had become so strong that the united forces of the enemy numbering about ten thousand failed to crush it and had to raise the siege of Al Madinah after one month. It meant this, and both the parties understood it well, that the war of aggression which the Disbelievers had been waging for several years, had come to an end. The Holy Prophet himself declared: "After this year, the Quraish will not be able to attack you; now you will take the offensive."

When the disbelievers realized that they could not defeat Islam on the battlefield, they chose the moral front to carry on the conflict. It cannot be said with certainty whether this Change of tactics was the outcome of deliberate consultations, or it was the inevitable result of the humiliating retreat in the Battle of the Trench, for which all the available forces of the enemy had been concentrated: They knew it well that the rise of Islam was not due to the numerical strength of the Muslims nor to their superior arms and ammunition nor to their greater material resources; nay, the Muslims were fighting against fearful odds on all these fronts. They owed their success to their moral superiority. Their enemies realized that the pure and noble qualities of the Holy Prophet and his followers were capturing the hearts of the people, and were also binding them together into a

highly disciplined community. As a result of this, they were defeating the *mushriks* and the Jews both on the peace and on the war front, because the latter lacked discipline and character.

Under the above mentioned circumstances, the wicked designs of the disbelievers led them to start a campaign of vilification against the Holy Prophet and the Muslims in order to destroy the bulwark of morale that was helping them to defeat their enemies. Therefore the strategy was to attain the assistance of the hypocrites to spread slanders against the Holy Prophet and his followers so that the *mushriks* and the Jews could exploit these to sow the seeds of discord among the Muslims and undermine their discipline.

The first opportunity for the use of the new strategy was afforded in Zil-Qa'dah 5 A. H. when the Holy Prophet married Hadrat Zainab (daughter of Jahsh), who was the divorced wife of his adopted son, Zaid bin Harithah. The Holy Prophet had arranged this marriage in order to put an end to the custom of ignorance, which gave the same status to the adopted son that was the right only of the son from one's own loins. The hypocrites, however, considered it a golden opportunity to vilify the Holy Prophet from inside the community, and the Jews and the *mushriks* exploited it from outside to ruin his high reputation by this malicious slander. For this purpose fantastic stories were concocted and spread to this effect: "One day Muhammad (Allah's peace be upon him) happened to see the wife of his adopted son and fell in love with her; he maneuvered her divorce and married her." Though this was an absurd fiction it was spread with such skill, cunning and artfulness that it succeeded in its purpose; so much so that some Muslim traditionalist and commentators also have cited some parts of it in their writings, and the orientalisists have exploited these fully to vilify the Holy Prophet. As a matter of fact, Hadrat Zainab was never a stranger to the Holy Prophet that he should see her by chance and fall in love with her at first sight. For she was his first cousin, being the daughter of his real paternal aunt, Umaimah, daughter of Abdul Muttalib. He had known her from her childhood to her youth. A year before this incident, he himself had persuaded her against her will to marry Hadrat Zaid in order to demonstrate practically that the Quraish and the liberated slaves were equal as human being. As she never reconciled herself to her marriage with a liberated slave, they could not pull on together for long, which inevitably led to her divorce. The above mentioned facts were well known to all, yet the slanderers succeeded in their false propaganda with the result that even today there are people who exploit these things to defame Islam.

The second slander was made on the honor of Hadrat Ayesha, a wife of the Holy Prophet, in connection with an incident which occurred while he was returning from the Campaign against Bani al-Mustaliq. As this attack was even severer than the first one and was the main background of this Surah, we shall deal with it in greater detail.

Let us say a few words about Abdullah bin Ubayy, who played the part of a villain in this attack. He belonged to the clan of Khazraj and was one of the most important chiefs of Al-Madinah. The people had even intended to make him their king a little before the Holy Prophet's migration there, but the scheme had to be dropped because of the changed circumstances. Though he had embraced Islam, he remained at heart a hypocrite and his hypocrisy was so manifest that he was called the "Chief of the Hypocrites". He never lost any opportunity to slander Islam in order to take his revenge.

Now the main theme. When in Sha'ban 6 A. H. the Holy Prophet learned that the people of Bani al-Mustaliq were making preparations for a war against the Muslims and were trying to muster other clans also for this purpose, he fore-stalled and took the enemy by surprise. After capturing the people of the clan and their belongings, the Holy Prophet made a halt near Muraisi, a spring in their

territory. One day a dispute concerning taking water from the spring started between a servant of Hadrat Umar and an ally of the clan of Khazraj, and developed into a quarrel between the Muhajirs (immigrants) and the Ansar (Muslims of Madinah), but was soon settled. This, however, did not suit the strategy of Abdullah bin Ubayy, who also had joined the expedition with a large number of hypocrites. So he began to incite the Ansar, saying, "You yourselves brought these people of the Quraish from Makkah and made them partners in your wealth and property. And now they have become your rivals and want domination over you. If even now you withdraw your support from them, they shall be forced to leave your city." Then he swore and declared, "As soon as we reach back Al-Madinah, the respectable people will turn out the degraded people from the city."

When the Holy Prophet came to know of this, he ordered the people to set off immediately and march back to Al-Madinah. The forced march continued up to noon the next day without a halt on the way so that the people became exhausted and had no time for idle talk.

Though this wise judgment and quick action by the Holy Prophet averted the undesirable consequences of the mischief, Abdullah bin Ubayy got another opportunity for doing a far more serious and greater mischief, i. e. by engineering a "Slander" against Hadrat Ayesha, for that was a mischief which might well have involved the young Muslim Community in a civil war, if the Holy Prophet and his sincere and devoted followers had not shown wisdom, forbearance and marvelous discipline in dealing with it. In order to understand the events that led to the incident of the "Slander", we cite the story in Hadrat 'Ayesha's own words. She says :

"Whenever the Holy Prophet went out on a journey, he decided by lots as to which of his wives should accompany him. Accordingly, it was decided that I should accompany him during the expedition to Bani al Mustaliq. On the return journey, the Holy Prophet halted for the night at a place which was the last stage on the way back to Al-Madinah. It was still night, when they began to make preparations for the march. So I went outside the camp to ease myself. When I returned and came near my halting place, I noticed that my necklace had fallen down somewhere. I went back in search for it but in the meantime the caravan moved off and I was left behind all alone. The four carriers of the litter had placed it on my camel without noticing that it was empty. This happened because of my light weight due to lack of food in those days. I wrapped myself in my sheet and lay down in the hope that when it would be found that I had been left behind, a search party would come back to pick me up. In the meantime I fell asleep. In the morning, when Safwan bin Mu'attal Sulami passed that way, he saw me and recognized me for he had seen me several times before the Commandment about purdah had been sent down. No sooner did he see me than he stopped his camel and cried out spontaneously : "How sad! The wife of the Holy Prophet has been left here!" At this I woke up all of a sudden and covered my face with my sheet. Without uttering another word, he made his camel kneel by me and stood aside, while I climbed on to the camel back. He led the camel by the nose-string and we overtook the caravan at about noon, when it had just halted and nobody had yet noticed that I had been left behind. I learnt afterwards that this incident had been used to slander me and Abdullah bin Ubayy was foremost among the slanderers. (According to other traditions, when Hadrat Ayesha reached the camp on the camel, led by Safwan, and it was known that she had been left behind, Abdullah bin Ubayy cried out, 'By God, she could not have remained chaste. Look, there comes the wife of your Prophet openly on the camel led by the person with whom she passed the night.')

"When I reached Al-Madinah, I fell ill and stayed in bed for more than a month. Though I was quite unaware of it, the news of the "Slander" was spreading like a scandal in the city, and had also

reached the Holy Prophet. Anyhow, I noticed that he did not seem as concerned about my illness he used to be. He would come but without addressing me directly, would inquire from others how I was and leave the house. Therefore it troubled my mind that something had gone wrong somewhere. So I took leave of him and went to my mother's house for better nursing.

"While I was there, one night I went out of the city to ease myself in the company of Mistah's mother, who was a first cousin of my mother. As she was walking along she stumbled over something and cried out spontaneously, 'May Mistah perish!' To this I retorted, 'What a good mother you are that you curse your own son -- the son who took part in the Battle of Badr.' She replied, 'My dear daughter, are you not aware of his scandal mongering?' Then she told me everything about the campaign of the "Slander".(Besides the hypocrites, some true Muslims also had been involved in this campaign, and among them who took leading part in it, were Mistah, Hassan bin Thabit, the famous poet of Islam, and Hamnah, daughter of Jahsh and sister of Hadrat Zainab). Hearing this horrible story, my blood curdled, and I immediately returned home, and passed the rest of the night in crying over it.

"During my absence the Holy Prophet took counsel with Ali and Usamah bin Zaid about this matter. Usamah said good words about me to this effect:'O Messenger of Allah, we have found nothing but good in your wife. All that is being spread about her is a lie and calumny.' As regards Ali, he said, 'O Messenger of Allah, there is no dearth of women; you may, if you like, marry an other wife. If, however, you would like to investigate into the matter, you may send for her maid servant and enquire into it through her.' Accordingly, the maid servant was sent for and questioned. She replied, 'I declare on an oath by Allah, Who has sent you with the Truth, that I have never seen any evil thing in her, except that she falls asleep when I tell her to look after the kneaded dough in my absence and a goat comes and eats it.'

"On that same day the Holy Prophet addressed the people from the pulpit, saying:'O Muslims, who from among you will defend my honor against the attacker of the person who has transgressed all bounds in doing harm to me by slandering my wife. By God, I have made a thorough enquiry and found nothing wrong with her nor with the man, whose name has been linked with the "Slander". At this Usaid bin Hudair (or Sa'd bin Mauz) according to other traditions) stood up and said, 'O Messenger of Allah, if that person belongs to our clan, we will kill him by ourselves, but if he belongs to the Khazraj clan, we will kill him if you order us to do so.' Hearing this Sa'd bin 'Ubadah,2 chief of the Khazraj clan, stood up and said, 'You lie you can never kill him. You are saying this just because the person belongs to our clan of Khazraj. Had he belonged to your clan, you would never have said so.' Hadrat Usaid retorted, 'You are a hypocrite: that is why you are defending a hypocrite.' At this, there was a general turmoil in the mosque, which would have developed into a riot, even though the Holy Prophet was present there the whole time. But he cooled down their anger and came down from the pulpit."

The remaining details of the incident will be cited along with our commentary on the Text, which honorably absolved Hadrat Aishah from the blame. But here we would only want to point out the enormity of the mischief that was engineered by Abdullah bin Ubayy: (1) It implied an attack on the honour of the Holy Prophet and Hadrat Abu Bakr Siddiq.(2) He meant to undermine the high moral superiority which was the greatest asset of the Islamic Movement (3) He intended to ignite civil war between the Muhajirs and the Ansar, and between Aus and Khazraj, the two clans of the Ansar.

Theme and Topics

This Surah and vv. 28-73 of Surah Al-Ahzab (of which this is the sequel) were sent down to strengthen the moral front, which at that time was the main target of the attack, vv. 28-73 of Al-Ahzab were sent down concerning the Holy Prophet's marriage with Hadrat Zainab, and on the occasion of the second attack (the "Slander" about Hadrat Aishah), Surah An-Nur was sent down to repair the cracks that had appeared in the unity of the Muslim Community. If we keep this in view during the study of the two Surahs, we shall understand the wisdom that underlies the Commandments about purdah. Allah sent the following instructions to strengthen and safeguard the moral front, and to counteract the storm of propaganda that was raised on the occasion of the marriage of Hazrat Zainab:

1. The wives of the Holy Prophet were enjoined to remain within their private quarters, to avoid display of adornments and to be cautious in their talk with other persons (vv. 32, 33).
2. The other Muslims were forbidden to enter the private rooms of the Holy Prophet and instructed to ask whatever they wanted from behind the curtain.(v. 53).
3. A line of demarcation was drawn between the *mahram* and the non-*mahram* relatives. Only the former were allowed to enter the private rooms of those wives of the Holy Prophet with whom they were so closely related as to prohibit marriage with them.(v. 55).
4. The Muslims were told that the wives of the Prophet were prohibited for them just like their own real mothers; therefore every Muslim should regard them with the purest of intentions.(vv. 53, 54).
5. The Muslims were warned that they would invite the curse and scourge of Allah if they offended the Holy Prophet. Likewise it was a heinous sin to attack the honor of or slander any Muslim man or woman.(vv. 57, 58).
6. All the Muslim women were enjoined to cover their faces with their sheets if and when they had to go out of their houses.(v. 59).

On the occasion of the second attack, this Surah was sent down to keep pure and strengthen the moral fiber of the Muslim society, which had been shaken by the enormity of the slander. We give below a summary of the Commandments and instructions in their chronological order so that one may understand how the Qur'an makes use of the psychological occasion to reform the Community by the adoption of legal, moral and social measures.

1. Fornication which had already been declared to be a social crime (IV: 15,16) was now made a criminal offense and was to be punished with a hundred lashes.
2. It was enjoined to boycott the adulterous men and women and the Muslims were forbidden to have any marriage relations with them.
3. The one, who accused the other of adultery but failed to produce four witnesses, was to be punished with eighty lashes.
4. The Law of *Li'an* was prescribed to decide the charge of adultery against his own wife by a husband.
5. The Muslims were enjoined to learn a lesson from the incident of the "Slander" about Hadrat Aishah, as if to say, "You should be very cautious in regard to charges of adultery against the people of good reputation, and should not spread these; nay, you should refute and suppress them immediately." In this connection, a general principle was enunciated that the proper spouse for a pure man is a pure woman, for he cannot pull on with a wicked woman for long,

and the same is the case with a pure woman, as if to say, "When you knew that the Holy Prophet was a pure man, nay, the purest of all human beings, how could you believe that he had experienced happiness with a wicked woman and exalted her as the most beloved of his wives? For it was obvious that an adulterous woman could not have been able to deceive, with her affected behavior, a pure man like the Holy Prophet. You ought also to have considered the fact that the accuser was a mean person while the accused was a pure woman. This should have been enough to convince you that the accusation was not worth your consideration; nay, it was not even conceivable.

6. Those who spread news and evil rumours and propagate wickedness in the Muslim Community, deserve punishment and not encouragement.
7. A general principle was laid down that relations in the Muslim Community should be based on good faith and not on suspicion: everyone should be treated as innocent unless he is proved to be guilty and *vice versa*.
8. The people were forbidden to enter the houses of others unceremoniously and were instructed to take permission for this.
9. Both men and women were instructed to lower their gaze and forbidden to cast glances or make eyes at each other.
10. Women were enjoined to cover their heads and breasts even inside their houses.
11. Women were forbidden to appear with make-up before other men except their servants or such relatives with whom their marriage is prohibited.
12. They were enjoined to hide their make-ups when they went out of their houses, and even forbidden to put on jingling ornaments, while they moved out of their houses.
13. Marriage was encouraged and enjoined even for slaves and slave girls, for unmarried people help spread indecency.
14. The institution of slavery was discouraged and the owners and other people were enjoined to give financial help to the slaves to earn their freedom under the law of *Mukatabat*.
15. Prostitution by slave girls was forbidden in the first instance, for prostitution in Arabia was confined to this class alone. This in fact implied the legal prohibition of prostitution.
16. Sanctity of privacy in home life was enjoined even for servants and under age children including one's own. They were enjoined not to enter the private rooms of any man or woman without permission; especially in the morning, at noon and at night.
17. Old women were given the concession that they could set aside their head covers within their houses but should refrain from display of adornments. Even they were told that it was better for them to keep themselves covered with head wrappers.
18. The blind, lame, crippled and sick persons were allowed to take any article of food from the houses of other people without permission, for it was not to be treated like theft and cheating, which are cognizable offenses.
19. On the other hand, the Muslims were encouraged to develop mutual relationships by taking their meals together, and the nearest relatives and intimate friends were allowed to take their meals in each other's house without any formal invitation. This was to produce mutual affection and sincere relationships between them to counteract any future mischief. Side by side with these instructions, clear signs of the Believers and the hypocrites were stated to enable every Muslim to discriminate between the two. At the same time the Community was bound together by adopting disciplinary measures in order to make it stronger and firmer than it was at the time so as to discourage the enemies from creating mischief in it.

Above all, the most conspicuous thing about this discourse is that it is free from the bitterness which inevitably follows such shameful and absurd attacks. Instead of showing any wrath at this

provocation, the discourse prescribes some laws and regulations and enjoins reformative commandments and issues wise instructions that were required at the time for the education and training of the Community. Incidentally, this teaches us how to deal with such provocative mischiefs coolly, wisely and generously. At the same time, it is a clear proof that this is not the word of Prophet Muhammad (Allah's peace and blessings be upon him) but of a Being Who is observing all human conditions and affairs from the highest level, and guiding mankind without any personal prejudices, feelings and leanings. Had this been the word of the Holy Prophet; there would have been at least some tinge of natural bitterness in spite of his great generosity and forbearance, for it is but human that a noble man naturally become enraged when his own honor is attacked in this mean manner.

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿1﴾

And which We have enjoined	وَفَرَضْنَاهَا	Which We have send down	أَنْزَلْنَاهَا	(this is) a Surah (chapter of the Quran)	سُورَةٌ
Signs	آيَاتٍ	In it	فِيهَا	And We have revealed	وَأَنْزَلْنَا
remember	تَذَكَّرُونَ	That you may	لَعَلَّكُمْ	Manifest	بَيِّنَاتٍ

Translit	Sūratun 'Anzalnāhā Wa Faradnāhā Wa 'Anzalnā Fīhā 'Āyātīn Bayyinātin La'allakumTadhakkarūna
AhmedAli	یہ ایک سورت ہے جسے ہم نے نازل کیا ہے اور اس کے احکام ہم نے ہی فرض کئے ہیں اور ہم نے اس میں صاف صاف آیتیں نازل کی ہیں تاکہ تم سمجھو
Jalandhry	یہ (ایک) سورت ہے جس کو ہم نے نازل کیا اور اس (کے احکام) کو فرض کر دیا، اور اس میں واضح المطالب آیتیں نازل کیں تاکہ تم یاد رکھو
YusufAli	A Surah which We have sent down and which We have ordained: in it have We sent down Clear Signs, in order that ye may receive admonition.
M.Khan	(This is) a Sūrah (chapter of the Qur'ān) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest Ayāt (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islāmic Religion), that you may remember
Pickthal	(Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.
Shakir	(This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.

الرَّائِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ﴿2﴾

Flog	فَاجْلِدُوا	And the man who is guilty of illegal sexual intercourse	وَالزَّانِي	The woman who is guilty of illegal sexual intercourse	الرَّائِيَةُ
Of them	مِنْهُمَا	One	وَاحِدٍ	Each	كُلِّ
And not	وَلَا	Lashes	جَلْدَةٍ ۖ	(with) a hundred	مِائَةَ
Pity	رَأْفَةٌ	With them	بِهِمَا	Let withhold you	تَأْخُذْكُمْ
(of) Allah	اللَّهِ	The religion	دِينِ	In	فِي
Believing	تُؤْمِنُونَ	You (were)	كُنْتُمْ	If	إِنْ
Last	الْآخِرِ ۖ	And the Day	وَالْيَوْمِ	In Allah	بِاللَّهِ
A party	طَائِفَةٌ	Their punishment	عَذَابَهُمَا	And let witness	وَلْيَشْهَدْ
		The believer	الْمُؤْمِنِينَ	Of	مِنْ

Translit	Az-Zāniyatu Wa Az-Zānī Fājlidū Kulla Wāhidin Minhumā Miā'ata Jaldatin Wa Lā Ta'khudhkum Bihimā Ra'fatun Fī Dīni Allāhi 'In Kuntum Tu'uminūna Billāhi Wa Al-Yawmi Al-'Ākhiri Wa Līash/had 'Adhābahumā
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	<i>Ṭā'ifātun Mina Al-Mu'uminīna</i>
AhmedAli	بدکار عورت اور بدکار مرد سو دونوں میں سے ہر ایک کو سو سوڈرے مارو اور تمہیں اللہ کے معاملہ میں ان پر ذرا رحم نہ آنا چاہیے اگر تم اللہ پر اور قیامت کے دن پر ایمان رکھتے ہو اور ان کی سزا کے وقت مسلمانوں کی ایک جماعت کو حاضر رہنا چاہیے
Jalandhry	بدکاری کرنے والی عورت اور بدکاری کرنے والا مرد (جب ان کی بدکاری ثابت ہو جائے تو) دونوں میں سے ہر ایک کو سو درے مارو۔ اور اگر تم خدا اور روز آخرت پر ایمان رکھتے ہو تو شرع خدا (کے حکم) میں تمہیں ان پر ہرگز ترس نہ آئے۔ اور چاہیے کہ ان کی سزا کے وقت مسلمانوں کی ایک جماعت بھی موجود ہو
YusufAli	The woman and the man guilty of adultery or fornication— flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.
M.Khan	The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allāh's Law)
Pickthal	The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.
Shakir	(As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

Marries	يَنْكِحُ	Not	لَا	The fornicator	الزَّانِي
Or	أَوْ	A female fornicator	زَانِيَةً	But	إِلَّا
Not	لَا	And a female fornicator	وَالزَّانِيَةُ	An idolatress	مُشْرِكَةً
Fornicator	زَانٍ	But	إِلَّا	Marries	يَنْكِحُهَا
And is forbidden	وَحُرِّمَ	An idolator	مُشْرِكٌ ۚ	Or	أَوْ
The believers	الْمُؤْمِنِينَ	On/to	عَلَى	Such a thing/that	ذَلِكَ

Translit	<i>Az-Zānī Lā Yankihū 'Illā Zāniyatan 'Aw Mushrikatan Wa Az-Zāniyatu Lā Yankihuhā 'Illā Zānin 'Aw Mushrikun Wa Ḥurrima Dhālika `Alā Al-Mu'uminīna</i>
AhmedAli	بدکار مرد سوائے بدکار عورت یا مشرک کے نکاح نہیں کرے گا اور بدکار عورت سے سوائے بدکار مرد یا مشرک کے اور کوئی نکاح نہیں کرے گا اور ایمان والوں پر یہ حرام کیا گیا ہے
Jalandhry	بدکار مرد تو بدکار یا مشرک عورت کے سوا نکاح نہیں کرتا اور بدکار عورت کو بھی بدکار یا مشرک مرد کے سوا اور کوئی نکاح میں نہیں لاتا اور یہ (یعنی بدکار عورت سے نکاح کرنا) مومنوں پر حرام ہے
YusufAli	Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

M.Khan	The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).
Pickthal	The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.
Shakir	The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

The chaste women	الْمُحْصَنَاتِ	Who accuse	يَزْمُونَ	And those	وَالَّذِينَ
Produce	يَأْتُوا	Not	لَمْ	Then	ثُمَّ
Then flog them	فَاجْلِدُوهُمْ	Witnesses	شُهَدَاءَ	Four	بِأَرْبَعَةٍ
And do nto	وَلَا	Stripes	جَلْدَةً	(with) eighty	ثَمَانِينَ
Testimony	شَهَادَةً	Their	لَهُمْ	Accept	تَقْبَلُوا
Are	هُمْ	And those	وَأُولَٰئِكَ	Forever	أَبَدًا ۚ
				The disobedient (to Allah)	الْفَاسِقُونَ

Translit	Wa Al-Ladhīna Yarmūna Al-Muḥṣanāti Thumma Lam Ya'tū Bi'arba'ati Shuhadā'a FājildūhumThamānīna Jalalatan Wa Lā Taqbalū Lahum Shahādatan 'Abadāan Wa 'Ūlā'ika Humu Al-Fāsiqūna
AhmedAli	اور جو لوگ پاک دامن عورتوں پر تہمت لگاتے ہیں اور پھر چار گواہ نہیں لاتے تو انہیں اسی درے مارو اور کبھی ان کی گواہی قبول نہ کرو اور وہی لوگ نافرمان ہیں
Jalandhry	اور جو لوگ پرہیزگار عورتوں کو بدکاری کا عیب لگائیں اور اس پر چار گواہ نہ لائیں تو ان کو اسی درے مارو اور کبھی ان کی شہادت قبول نہ کرو۔ اور یہی بدکردار ہیں
YusufAli	And those who launch a charge against chaste women, and produce not four witnesses (to support their allegation)— flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors
M.Khan	And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, They indeed are the Fāsiqūn (liars, rebellious, disobedient to Allāh).
Pickthal	And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers -
Shakir	And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

Repent	تَابُوا	Those who	الَّذِينَ	Except	إِلَّا
So verily	فَإِنَّ	And do righteous deeds	وَأَصْلَحُوا	Thereafter	مِنْ بَعْدِ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

					ذٰلِكَ
Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	غَفُورٌ	Allah is	اللَّهُ

Translit	'Illā Al-Ladhīna Tābū Min Ba'di Dhālika Wa 'Aṣṣalāhū Fa'inna Allāha Ghafūrun Raḥīmūn
AhmedAli	مگر جنہوں نے اس کے بعد توبہ کر لی اور درست ہو گئے تو بے شک اللہ ہی بخشنے والا نہایت رحم والا ہے
Jalandhry	ہاں جو اس کے بعد توبہ کر لیں اور (اپنی حالت) سنوار لیں تو خدا (بھی) بخشنے والا مہربان ہے
YusufAli	Unless they repent thereafter and mend (their conduct): for Allah is Oft-Forgiving, Most Merciful.
M.Khan	Except those who repent thereafter and do righteous deeds, (for such) verily, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.
Shakir	Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ
بِاللَّهِ ۖ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

Their wives	أَزْوَاجَهُمْ	Accuse	يَرْمُونَ	And those who	وَالَّذِينَ
For them	لَهُمْ	Are	يَكُنْ	And not	وَلَمْ
Themselves	أَنْفُسُهُمْ	Except	إِلَّا	Witnesses	شُهَدَاءُ
(is) four	أَرْبَعُ	(of) one of them	أَحَدِهِمْ	Then the testimony	فَشَهَادَةُ
That he	إِنَّهُ	By Allah	بِاللَّهِ ۖ	Testimonies	شَهَادَاتٍ
		Those who speak the truth	الصَّادِقِينَ	(is) one of	لَمِنَ

Translit	Wa Al-Ladhīna Yarmūna 'Azwājahum Wa Lam Yakun Lahum Shuhadā'u 'Illā 'Anfusuhum Fashahādatu 'Aḥadīhim 'Arba'u Shahādātīn Billāhi 'Innahu Lamina Aṣ-Ṣādiqīna
AhmedAli	اور جو لوگ اپنی بیویوں پر تہمت لگاتے ہیں اور ان کے لیے سوائے اپنے اور کوئی گواہ نہیں تو ایسے شخص کی گواہی کی یہ صورت ہے کہ چار مرتبہ اللہ کی قسم کھا کر گواہی دے کہ بے شک وہ سچا ہے
Jalandhry	اور جو لوگ اپنی عورتوں پر بدکاری کی تہمت لگائیں اور خود ان کے سوا ان کے گواہ نہ ہوں تو ہر ایک کی شہادت یہ ہے کہ پہلے تو چار بار خدا کی قسم کھائے کہ بے شک وہ سچا ہے
YusufAli	And for those who launch a charge against their spouses, and have (in support) no evidence but their own—their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;
M.Khan	And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.
Pickthal	As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;
Shakir	And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

The Curse	لَعْنَتَ	(is) that	أَنَّ	And the fifth (testimony)	وَالْخَامِسَةُ
If	إِنْ	(is) on him	عَلَيْهِ	(of) Allah	اللَّهُ
Those who tell a lie	الْكَاذِبِينَ	Of	مِنْ	He be	كَانَ

Translit	Wa Al-Khāmisatu 'Anna La`nata Allāhi `Alayhi 'In Kāna Mina Al-Kādhībīna				
AhmedAli	اور پانچویں مرتبہ یہ کہے کہ اس پر اللہ کی لعنت ہو اگر وہ جھوٹا ہے				
Jalandhry	اور پانچویں بار یہ (کہے) کہ اگر وہ جھوٹا ہو تو اس پر خدا کی لعنت				
YusufAli	And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.				
M.Khan	And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her).				
Pickthal	And yet a fifth, invoking the curse of Allah on him if he is of those who lie.				
Shakir	And the fifth (time) that the curse of Allah be on him if he is one of the liars.				

وَيَذَرُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

The punishment	الْعَذَابَ	From her	عَنْهَا	But it shall avert	وَيَذَرُ
Four	أَرْبَعَ	She testifies	تَشْهَدَ	That	أَنْ
That he	إِنَّهُ	By Allah	بِاللَّهِ ۖ	Testimonies	شَهَادَاتٍ
		(of) those who tell lies	الْكَاذِبِينَ	Is (one) of	لَمِنَ

Translit	Wa Yadra'u `Anhā Al-`Adhāba 'An Tash/hada 'Arba`a Shahādātin Billāhi 'Innahu Lamina Al-Kādhībīna				
AhmedAli	اور عورت کی سزا کو یہ بات دور کر دے گی کہ اللہ کو گواہ کر کے چار مرتبہ یہ کہے کہ بے شک اس پر اللہ کا غضب پڑے اگر وہ سچا ہے				
Jalandhry	اور عورت سے سزا کو یہ بات مٹا سکتی ہے کہ وہ پہلے چار بار خدا کی قسم کھائے کہ بے شک یہ جھوٹا ہے				
YusufAli	But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie;				
M.Khan	But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie.				
Pickthal	And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,				
Shakir	And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;				

وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

The Anger	غَضَبَ	That	أَنَّ	And the fifty (testimony)	وَالْخَامِسَةُ
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

If	إِنْ	(be) upon her	عَلَيْهَا	(of) Allah	اللَّهُ
Those who speak the truth	الصَّادِقِينَ	(one) of	مِنْ	He was	كَانَ

Translit	Wa Al-Khāmisata 'Anna Ghadaba Allāhi 'Alayhā 'In Kāna Mina Aş-Şādiqīna
AhmedAli	اور پانچویں مرتبہ کہے کہ بے شک اس پر اللہ کا غضب پڑے اگر وہ سچا ہے
Jalandhry	اور پانچویں دفعہ یوں (کہے) کہ اگر یہ سچا ہو تو مجھ پر خدا کا غضب (نازل ہو)
YusufAli	And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.
M.Khan	And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.
Pickthal	And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.
Shakir	And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

(of) Allah	اللَّهُ	(for) Grace	فَضْلُ	And had it not been	وَلَوْلَا
And that	وَأَنَّ	And His mercy	وَرَحْمَتُهُ	On you	عَلَيْكُمْ
The All-Wise	حَكِيمٌ	(is) the One Who accepts repentance	تَوَّابٌ	Allah	اللَّهُ

Translit	Wa Lawlā Fadlu Allāhi 'Alaykum Wa Rahmatuhu Wa 'Anna Allāha Tawwābun Ḥakīmun
AhmedAli	اور اگر تم پر اللہ کا فضل اور اس کی رحمت نہ ہوتی اور یہ کہ اللہ توبہ قبول کرنے والا حکمت والا ہے (تو کیا کچھ نہ ہوتا)
Jalandhry	اور اگر تم پر خدا کا فضل اور اس کی مہربانی نہ ہوتی تو بہت سی خرابیاں پیدا ہو جاتیں۔ مگر وہ صاحب کرم ہے اور یہ کہ خدا توبہ قبول کرنے والا حکیم ہے
YusufAli	If there were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, Full of Wisdom--- (ye would be ruined indeed).
M.Khan	And had it not been for the Grace of Allāh and His Mercy on you (He would have hastened the punishment upon you)! And that Allāh is the One Who for gives and accepts repentance, the All-Wise.
Pickthal	And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone).
Shakir	And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise!

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَكُمْ ۚ بَلْ هُوَ خَيْرٌ لَكُمْ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

Brought forth	جَاءُوا	Those who	الَّذِينَ	Verily	إِنَّ
Among you	مِنْكُمْ	(are) a group	عُصْبَةٌ	The slander	بِالْإِفْكِ
A bad thing	شَرًّا	You consider it	تَحْسَبُوهُ	Not	لَا
It	هُوَ	Nay, but	بَلْ	For you	لَكُمْ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Unto every	لِكُلِّ	For you	لَكُمْ	(is) good	خَيْرٌ
(is) what	مَا	Of them	مِنْهُمْ	Man	اَمْرٍ
The sin	الْإِثْمِ	Or	مِنْ	He had earned	اَكْتَسَبَ
Among them	مِنْهُمْ	Had the greater share	تَوَلَّى كِبْرَهُ	And as for him who	وَالَّذِي
Great	عَظِيمٌ	(will be) a torment	عَذَابٌ	For him	لَهُ

Translit	'Inna Al-Ladhīna Jā'ū Bil-'Ifki 'Uṣbatun Minkum Lā Taḥsabūhu Sharrāan Lakum Bal HuwaKhayrun Lakum Likulli Amri'in Minhum Mā Aktasaba Mina Al-'Ithmi Wa Al-Ladhī Tawallā Kibrahū Minhum Lahu 'Adhābun 'Aẓīmūn
AhmedAli	بے شک جو لوگ یہ طوفان لائے ہیں تم ہی میں سے ایک گروہ ہے تم سے اپنے حق میں برا نہ سمجھو بلکہ وہ تمہارے لیے بہتر ہے ان میں سے ہر ایک کے لیے بقدر عمل گناہ ہے اور جس نے ان میں سے سب سے زیادہ حصہ لیا اس کے لیے بڑا عذاب ہے
Jalandhry	جن لوگوں نے بہتان باندھا ہے تم ہی میں سے ایک جماعت ہے اس کو اپنے حق میں برا نہ سمجھنا۔ بلکہ وہ تمہارے لئے اچھا ہے۔ ان میں سے جس شخص نے گناہ کا ہتکتا حصہ لیا اس کے لئے اتنا ہی وبال ہے۔ اور جس نے ان میں سے اس بہتان کا بڑا بوجھ اٹھایا ہے اس کو بڑا عذاب ہوگا
YusufAli	Those who brought forward the lie are a body among yourselves: think it not to be an evil to you: on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned and to him who took on himself the lead among them will be a Penalty grievous.
M.Khan	Verily! those who brought forth the slander (against 'Aishah radihallahu'anhū the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.
Pickthal	Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.
Shakir	Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

You heard it	سَمِعْتُمُوهُ	When	إِذْ	Why then	لَوْلَا
And women	وَالْمُؤْمِنَاتُ	The believers (men)	الْمُؤْمِنُونَ	Did think	ظَنَّ
And they say	وَقَالُوا	Good	خَيْرًا	Of their own people	بِأَنفُسِهِمْ
obvious	مُبِينٌ	(is) a lie	إِفْكٌ	This (charge)	هَذَا

Translit	Lawlā 'Idh Sami'tumūhu Ṣanna Al-Mu'uminūna Wa Al-Mu'uminātu Bi'anfusihim Khayrāan Wa Qālū Hādhā 'Ifkun Mubīnun
AhmedAli	جب تم نے یہ بات سنی تھی تو مسلمان مردوں اور مسلمان عورتوں نے اپنے لوگوں کے ساتھ نیک گمان کیوں نہ کیا اور کیوں نہ کہا کہ یہ صریح بہتان ہے
Jalandhry	جب تم نے وہ بات سنی تھی تو مومن مردوں اور عورتوں نے کیوں اپنے دلوں میں نیک گمان نہ کیا۔ اور کیوں نہ کہا کہ یہ صریح طوفان ہے
YusufAli	Why did not Believers, men and women when ye heard of the affair— put the best construction on it in their

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	own minds and say "This (charge) is an obvious lie"?
M.Khan	Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?"
Pickthal	Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth?
Shakir	Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

﴿13﴾

For it	عَلَيْهِ	They produce	جَاءُوا	Why did not	لَوْلَا
Since	فَإِذْ	Witnesses	شُهَدَاءَ ۚ	Four	بِأَرْبَعَةٍ
The witnesses	بِالشُّهَدَاءِ	They brought	يَأْتُوا	Not	لَمْ
Allah	اللَّهُ	With (to)	عِنْدَ	Then these	فَأُولَئِكَ
		(are) the liars	الْكَاذِبُونَ	(they)	هُمْ

Translit	Lawlā Jā'u `Alayhi Bi'arba`ati Shuhadā'a Fa'idh Lam Ya'tū Bish-Shuhadā'i Fa'ulā'ika `IndaAllāhi Humu Al-Kādhībūna
AhmedAli	یہ لوگ اس پر چار گواہ کیوں نہ لائے پھر جب وہ گواہ نہ لائے تو اہل کے نزدیک وہی جھوٹے ہیں
Jalandhry	یہ (افتراء پرداز) اپنی بات (کی تصدیق) کے (لئے) چار گواہ کیوں نہ لائے۔ تو جب یہ گواہ نہیں لاسکے تو خدا کے نزدیک یہی جھوٹے ہیں
YusufAli	Why did they not bring four witnesses, to prove it? When they have not brought the witnesses such men in the sight of Allah, (stand forth) themselves as liars!
M.Khan	Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allāh they are the liars.
Pickthal	Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.
Shakir	Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

﴿14﴾

Of Allah	اللَّهُ	(for) the Grace	فَضْلٌ	And had it not been	وَلَوْلَا
In	فِي	And His Mercy	وَرَحْمَتُهُ	Unto you	عَلَيْكُمْ
Would have touched you	لَمَسَّكُمْ	And in the Hereafter	وَالْآخِرَةِ	This world	الدُّنْيَا
You had spoken	أَفَضْتُمْ	What	مَا	In/for	فِي
Great	عَظِيمٌ	A torment	عَذَابٌ	Whereof	فِيهِ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Translit	<i>Wa Lawlā Fadlu Allāhi `Alaykum Wa Rahmatuhu Fī Ad-Dunyā Wa Al-`Ākhirati Lamassakum Fī Mā `Afaḍtum Fīhi `Adhābun `Aẓīmun</i>
AhmedAli	اور اگر تم پر الہ کا فضل اور دنیا اور آخرت میں اس کی رحمت نہ ہوتی تو اس پر چا کر نے میں تم پر کوئی بڑی آفت پڑتی
Jalandhry	اور اگر دنیا اور آخرت میں تم پر خدا کا فضل اور اس کی رحمت نہ ہوتی تو جس بات کا تم پر چا کرتے تھے اس کی وجہ سے تم پر بڑا (سخت) عذاب نازل ہوتا
YusufAli	Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.
M.Khan	Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
Pickthal	Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.
Shakir	And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ

عَظِيمٌ ﴿١٥﴾

With your tongues	بِأَلْسِنَتِكُمْ	You were propgating it	تَلَقَّوْنَهُ	When	إِذْ
What	مَا	With your mouths	بِأَفْوَاهِكُمْ	And uttering	وَتَقُولُونَ
Of it	بِهِ	For you	لَكُمْ	Not	لَيْسَ
A little thing	هَيِّنًا	And you consider it	وَتَحْسَبُونَهُ	(there was) knowledge	عِلْمٌ
Allah	اللَّهُ	With (to)	عِنْدَ	While it was	وَهُوَ
				Very great	عَظِيمٌ

Translit	<i>'Idh Talaqqawnahu Bi'alsinatikum Wa Taqūlūna Bi'afwāhikum Mā Laysa Lakum Bihi `Ilmun Wa Tahsabūnahu Hayyīnān Wa Huwa `Inda Allāhi `Aẓīmun</i>
AhmedAli	جب تم اسے اپنی زبانوں سے نکالنے لگے اور اپنے مونہوں سے وہ بات کہنی شروع کر دی جس کا تمہیں علم بھی نہ تھا اور تم نے اسے ہلکی بات سمجھ لیا تھا حالانکہ وہ الہ کے نزدیک بڑی بات ہے
Jalandhry	جب تم اپنی زبانوں سے اس کا ایک دوسرے سے ذکر کرتے تھے اور اپنے منہ سے ایسی بات کہتے تھے جس کا تم کو کچھ علم نہ تھا اور تم اسے ایک ہلکی بات سمجھتے تھے اور خدا کے نزدیک وہ بڑی بھاری بات تھی
YusufAli	Behold ye received it on your tongues and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.
M.Khan	When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great.
Pickthal	When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.
Shakir	When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿16﴾

You heard it	سَمِعْتُمُوهُ	When	إِذْ	And why did not	وَلَوْلَا
It is (right)	يَكُونُ	Not	مَا	You say	قُلْتُمْ
Speak	نَتَكَلَّمَ	To	أَنْ	For us	لَنَا
This	هَذَا	Glory is to You	سُبْحَانَكَ	Of this	بِهَذَا
		Great	عَظِيمٌ	(is) a lie	بُهْتَانٌ

Translit	Wa Lawlā 'Idh Sami`tumūhu Qultum Mā Yakūnu Lanā 'An Natakallama Bihadhā Subhānaka Hādhā Buhtānun 'Aẓīmun				
AhmedAli	اور جب تم نے اسے سنا تھا تو کیوں نہ کہہ دیا کہ ہمیں تو اس کا منہ سے نکالنا بھی لائق نہیں سبحان اللہ یہ بڑا بہتان ہے				
Jalandhry	اور جب تم نے اسے سنا تھا تو کیوں نہ کہہ دیا کہ ہمیں شایاں نہیں کہ ایسی بات زبان پر نہ لائیں۔ (پرو دگار) تو پاک ہے یہ تو (بہت) بڑا بہتان ہے				
YusufAli	And why did ye not when ye heard it say? "It is not right of us to speak of this: Glory to Thee (our Lord)! this is a most serious slander!"				
M.Khan	And why did you not, when you heard it, say "It is not right for us to speak of this. Glory is to You (O Allāh) this is a great lie."				
Pickthal	Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.				
Shakir	And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?				

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿17﴾

That	أَنْ	Allah	اللَّهُ	Warns you	يَعِظُكُمُ
For ever	أَبَدًا	The like of it	لِمِثْلِهِ	You repeat	تَعُودُوا
Believers	مُؤْمِنِينَ	You are	كُنْتُمْ	If	إِنْ

Translit	Ya 'izukumu Allāhu 'An Ta`ūdū Limithlihi 'Abadāan 'In Kuntum Mu'uminīna				
AhmedAli	اللہ تمہیں نصیحت کرتا ہے کہ پھر کبھی ایسا نہ کرنا اگر تم ایمان دار ہو				
Jalandhry	خدا تمہیں نصیحت کرتا ہے کہ اگر مومن ہو تو پھر کبھی ایسا کام نہ کرنا				
YusufAli	Allah doth admonish you, that ye may never repeat such (conduct) if ye are (true) Believers.				
M.Khan	Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.				
Pickthal	Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.				
Shakir	Allah admonishes you that you should not return to the like of it ever again if you are believers.				

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿18﴾

For you	لَكُمْ	Allah	اللَّهُ	And make a clear	وَيُبَيِّنُ
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

(is) All-Knowing	عَلِيمٌ	And Allah	وَاللَّهُ	The Signs	الْآيَاتِ ۚ
				All-Wise	حَكِيمٌ

Translit	Wa Yubayyinu Allāhu Lakumu Al-'Āyāti Wa Allāhu `Alīmun Ḥakīmun
AhmedAli	اور اللہ تمہارے لیے آیتیں بیان کرتا ہے اور اللہ جاننے والا حکمت والا ہے
Jalandhry	اور خدا تمہارے (سمجھانے کے لئے) اپنی آیتیں کھول کھول کر بیان فرماتا ہے۔ اور خدا جاننے والا حکمت والا ہے
YusufAli	And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.
M.Khan	And Allāh makes the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise.
Pickthal	And He expoundeth unto you the revelations. Allah is Knower, Wise.
Shakir	And Allah makes clear to you the communications; and Allah is Knowing, Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

Like	يُحِبُّونَ	Those who	الَّذِينَ	Verily	إِنَّ
Illegal sexual intercourse	الْفَاحِشَةُ	Should be propagated	تَشِيعَ	That	أَنْ
Believe	آمَنُوا	Those who	الَّذِينَ	Among	فِي
Painful	أَلِيمٌ	A torment	عَذَابٌ	They will have	لَهُمْ
And the Hereafter	وَالْآخِرَةِ ۚ	The world	الدُّنْيَا	In	فِي
And you	وَأَنْتُمْ	Knows	يَعْلَمُ	And Allah	وَاللَّهُ
		Know	تَعْلَمُونَ	Do not	لَا

Translit	'Inna Al-Ladhīna Yuḥibbūna 'An Tashī'a Al-Fāḥishatu Fī Al-Ladhīna 'Āmanū Lahum `Adhābun 'Alīmun Fī Ad-Dunyā Wa Al-'Ākhirati Wa Allāhu Ya`lamu Wa 'Antum Lā Ta`lamūna
AhmedAli	بے شک جو لوگ چاہتے ہیں کہ ایمانداروں میں بدکاری کا پھرپا ہوان کے لیے دنیا اور آخرت میں دردناک عذاب ہے اور اللہ جانتا ہے اور تم نہیں جانتے
Jalandhry	اور جو لوگ اس بات کو پسند کرتے ہیں کہ مومنوں میں بے حیائی یعنی (تہمت بدکاری کی خبر) پھیلے ان کو دنیا اور آخرت میں دکھ دینے والا عذاب ہوگا۔ اور خدا جانتا ہے اور تم نہیں جانتے
YusufAli	Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows and ye know not.
M.Khan	Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.
Pickthal	Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.
Shakir	Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿20﴾

(of) Allah	اللَّهُ		فَضْلُ		وَلَوْلَا
And that	وَأَنَّ	And His mercy	وَرَحْمَتُهُ	On you	عَلَيْكُمْ
Most Merciful	رَحِيمٌ	(is) full of kindness	رَءُوفٌ	Allah	اللَّهُ

Translit	Wa Lawlā Fadlu Allāhi `Alaykum Wa Rahmatuhu Wa 'Anna Allāha Ra'ūfun Rahīm				
AhmedAli	اور اگر تم پر الہ کا فضل اور اس کی رحمت نہ ہوتی اور یہ کہ الہ نہ مہربان ہے (تو کیا کچھ نہ ہوتا)				
Jalandhry	اور اگر تم پر خدا کا فضل اور اس کی رحمت نہ ہوتی (تو کیا کچھ نہ ہوتا مگر وہ کریم ہے) اور یہ کہ خدا نہایت مہربان اور رحیم ہے				
YusufAli	Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed).				
M.Khan	And had it not been for the Grace of Allāh and His Mercy on you, (Allāh would have hastened the punishment upon you). And that Allāh is full of kindness, Most Merciful.				
Pickthal	Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).				
Shakir	And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.				

﴿٢٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿21﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
The footsteps	خُطُوَاتِ	Follow	تَتَّبِعُوا	Do not	لَا
Follows	يَتَّبِعْ	And whosoever	وَمَنْ	(of) Satan	الشَّيْطَانِ ۚ
Then verily	فَإِنَّهُ	(of) Satan	الشَّيْطَانِ	The footsteps	خُطُوَاتِ
And evil deeds	وَالْمُنْكَرِ ۚ	To commit indecency	بِالْفَحْشَاءِ	He commands	يَأْمُرُ
(of) Allah	اللَّهُ	The Grace	فَضْلُ	And had it not been for	وَلَوْلَا
Not	مَا	And His Mercy	وَرَحْمَتُهُ	On you	عَلَيْكُمْ
Anyone	مِنْ أَحَدٍ	Of you	مِنْكُمْ	Would ever have been pure from sins	زَكَا
Allah	اللَّهُ	But	وَلَكِنَّ	Ever	أَبَدًا
He wills	يَشَاءُ ۚ	Whom	مَنْ	Purifies	يُزَكِّي
All-Knower	عَلِيمٌ	(is) all-Hearer	سَمِيعٌ	And Allah	وَاللَّهُ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tattabi'ū Khuṭuwāti Ash-Shayṭāni Wa Man Yattabi' Khuṭuwāti Ash-
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	<i>Shayṭāni Fa'innahu Ya'muru Bil-Fahshā'i Wa Al-Munkari Wa Lawlā FadluAllāhi `Alaykum Wa Rahmatuhu Mā Zakā Minkum Min 'Aḥadīn 'Abadāan Wa Lakinna Allāha Yuzakkī Man Yashā'u Wa Allāhu Samī'un `Alīmūn</i>
AhmedAli	اے ایمان والو! شیطان کے قدموں پر نہ چلو اور جو کوئی شیطان کے قدموں پر چلے گا سو وہ تو اسے بے حیائی اور بری باتیں ہی بتائے گا اور اگر تم پر اللہ کا فضل اور اس کی رحمت نہ ہوتی تو تم میں سے کوئی کبھی بھی پاک صاف نہ ہوتا اور لیکن اللہ ہے چاہتا ہے پاک کر دیتا ہے اور اللہ سننے والا جاننے والا ہے
Jalandhry	اے مومنو! شیطان کے قدموں پر نہ چلنا۔ اور جو شخص شیطان کے قدموں پر چلے گا تو شیطان تو بے حیائی (کی باتیں) اور برے کام ہی بتائے گا۔ اور اگر تم پر خدا کا فضل اور اس کی مہربانی نہ ہوتی تو ایک شخص بھی تم میں پاک نہ ہو سکتا۔ مگر خدا جس کو چاہتا ہے پاک کر دیتا ہے۔ اور خدا سننے والا (اور) جاننے والا ہے
YusufAli	O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is indecent and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).
M.Khan	O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.
Pickthal	O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.
Shakir	O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.

وَلَا يَأْتِلْ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِيَ الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۚ وَلْيَعْفُوا وَلْيَصْفَحُوا ۚ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

Those with blessings	أُولُو الْفَضْلِ	Swear to desist	يَأْتِلْ	And let not	وَلَا
To	أَنْ	And wealth	وَالسَّعَةِ	Among you	مِنْكُمْ
(and) the poor	وَالْمَسَاكِينَ	(to) the kinfolk	أُولِيَ الْقُرْبَىٰ	Give	يُؤْتُوا
The way	سَبِيلِ	In	فِي	(and) the emigrants	وَالْمُهَاجِرِينَ
And forgive	وَلْيَصْفَحُوا	Let them pardon	وَلْيَعْفُوا	(of) allah	اللَّهُ ۚ
That	أَنْ	You love	تُحِبُّونَ	Do not	أَلَا
(for) you	لَكُمْ ۚ	Allah	اللَّهُ	Should forgive	يَغْفِرَ
Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	غَفُورٌ	And Allah	وَاللَّهُ

Translit	<i>Wa Lā Ya'tali 'Ulū Al-Fadli Minkum Wa As-Sa'ati 'An Yu'utū 'Ulī Al-Qurbā Wa Al-Masākīna Wa Al-Muhājirīna Fī Sabīli Allāhi Wa Līa'fū Wa Līaṣṣahū 'Alā Tuḥibbūna 'An Yaḡhfira Allāhu Lakum Wa Allāhu Ghafūrun Raḥīmūn</i>
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

AhmedAli	اور تم میں سے بزرگی اور کشائش والے اس بات پر قسم نہ کھائیں کہ رشتہ داروں اور مسکینوں اور اللہ کی راہ میں ہجرت کرنے والوں کو نہ دیا کریں گے اور انہیں معاف کرنا اور درگزر کرنا چاہیے کیا تم نہیں چاہتے کہ اللہ تمہیں معاف کر دے اور اللہ بخشنے والا نہایت رحم والا ہے
Jalandhry	اور جو لوگ تم میں صاحب فضل (اور صاحب) وسعت ہیں، وہ اس بات کی قسم نہ کھائیں کہ رشتہ داروں اور محتاجوں اور وطن چھوڑ جانے والوں کو کچھ خرچ پات نہیں دیں گے۔ ان کو چاہیے کہ معاف کر دیں اور درگزر کریں۔ کیا تم پسند نہیں کرتے کہ خدا تم کو بخش دے؟ اور خدا تو بخشنے والا مہربان ہے
YusufAli	Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving Most Merciful.
M.Khan	And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the poor), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.
Pickthal	And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.
Shakir	And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

﴿23﴾

Accuse	يَرْمُونَ	Whose who	الَّذِينَ	Verily	إِنَّ
Believers (women)	الْمُؤْمِنَاتِ	Who never think of anything touching their chastity	الْغَافِلَاتِ	Chaste women	الْمُحْصَنَاتِ
The world	الدُّنْيَا	In	فِي	Are cursed	لُعُنُوا
A torment	عَذَابٌ	And for them (will be)	وَلَهُمْ	And the Hereafter	وَالْآخِرَةِ
				great	عَظِيمٌ

Translit	'Inna Al-Ladhīna Yarmūna Al-Muḥṣanāti Al-Ghāfilāti Al-Mu'umināti Lu`inū Fī Ad-Dunyā WaAl-'Ākhirati Wa Lahum `Adhābun `Aẓīmun
AhmedAli	جو لوگ پاک دامنوں بے خبر ایمان والیوں پر تہمت لگاتے ہیں ان پر دنیا اور آخرت میں لعنت ہے اور ان کے لیے بڑا عذاب ہے
Jalandhry	جو لوگ پرہیزگار اور برے کاموں سے بے خبر اور ایمان دار عورتوں پر بدکاری کی تہمت لگاتے ہیں ان پر دنیا و آخرت (دونوں) میں لعنت ہے۔ اور ان کو سخت عذاب ہوگا
YusufAli	Those who slander chaste women, indiscreet but believing are cursed in this life and in the Hereafter: for them is a grievous Penalty—
M.Khan	Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers,— are cursed in this life and in the Hereafter, and for them will be a great torment,—
Pickthal	Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom
Shakir	Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the

hereafter, and they shall have a grievous chastisement.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿24﴾

Against them	عَلَيْهِمْ	Witness	تَشْهَدُ	On the Day (when)	يَوْمَ
(and) their legs	وَأَرْجُلُهُمْ	(and) their hands	وَأَيْدِيهِمْ	Their tongues	أَلْسِنَتُهُمْ
To do	يَعْمَلُونَ	They used	كَانُوا	So to what	بِمَا

Translit	Yawma Tash/hadu `Alayhim `Alsinatuhum Wa `Aydihim Wa `Arjuluhum Bimā Kānū Ya `malūna				
AhmedAli	جس دن ان پر ان کی زبانیں اور ان کے ہاتھ پاؤں گواہی دیں گے جو کچھ وہ کیا کرتے تھے				
Jalandhry	(یعنی قیامت کے روز) جس دن ان کی زبانیں ہاتھ اور پاؤں سب ان کے کاموں کی گواہی دیں گے				
YusufAli	On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.				
M.Khan	On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.				
Pickthal	On the day when their tongues and their hands and their feet testify against them as to what they used to do,				
Shakir	On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.				

يَوْمَئِذٍ يُؤْفِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿25﴾

Allah	اللَّهُ	Will pay them	يُؤْفِيهِمُ	On that Day	يَوْمَئِذٍ
And they will know	وَيَعْلَمُونَ	In full	الْحَقَّ	Their recompense	دِينَهُمُ
He	هُوَ	Allah	اللَّهُ	That	أَنَّ
		manifest	الْمُبِينُ	(is) the truth	الْحَقُّ

Translit	Yawma'idhin Yuwaffihimu Allāhu Dīnahumu Al-Ĥaqqu Wa Ya `lamūna 'Anna Allāha Huwa Al-Ĥaqqu Al-Mubīnu				
AhmedAli	اس دن اللہ انہیں انصاف سے پوری جزا دے گا اور جان لیں گے بے شک اللہ ہی حق بیان کرنے والا ہے				
Jalandhry	اس دن خدا ان کو (ان کے اعمال کا) پورا پورا (اور) ٹھیک بدلہ دے گا اور ان کو معلوم ہو جائے گا کہ خدا برحق (اور حق کو) ظاہر کرنے والا ہے				
YusufAli	On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.				
M.Khan	On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.				
Pickthal	On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.				
Shakir	On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.				

الْحَيِّثَاتُ لِلْحَيْثِينَ وَالْحَيْثُونَ لِلْحَيْثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

And bad men	وَالْحَيْثُونَ	(are) for bad men	لِلْحَيْثِينَ	Bad women	الْحَيِّثَاتُ
(are) for good men	لِلطَّيِّبِينَ	And good women	وَالطَّيِّبَاتُ	(are) for bad women	لِلْحَيْثَاتِ ۖ
Those	أُولَٰئِكَ	(are) for good women	لِلطَّيِّبَاتِ ۚ	And good men	وَالطَّيِّبُونَ
They say	يَقُولُونَ ۖ	Of what	مِمَّا	(are) innocent	مُبَرَّءُونَ
And provision	وَرِزْقٌ	Forgiveness	مَغْفِرَةٌ	For them (is)	لَهُمْ
				generous	كَرِيمٌ

Translit	Al-Khabūthātu Lilkhabūthīna Wa Al-Khabūthūna Lilkhabūthāti Wa Aṭ-Ṭayyibātu Lilṭayyibīna Wa Aṭ-Ṭayyibūna Lilṭayyibāti 'Ulā'ika Mubarra'ūna Mimmā Yaqūlūna Lahum Maghfiratuṭ Wa Rizqun Karīmun
AhmedAli	ناپاک عورتیں ناپاک مردوں کے لیے ہیں اور ناپاک عورتوں کے لیے ہیں اور ناپاک عورتیں ناپاک مردوں کے لیے ہیں اور ناپاک عورتوں کے لیے ہیں وہ لوگ اس سے پاک ہیں جو یہ کہتے ہیں ان کے لیے بخشش اور عزت کی روزی ہے
Jalandhry	ناپاک عورتیں ناپاک مردوں کے لیے اور ناپاک مرد ناپاک عورتوں کے لیے۔ اور ناپاک عورتیں ناپاک مردوں کے لیے۔ اور ناپاک مرد ناپاک عورتوں کے لیے۔ یہ (پاک لوگ) ان (بدگوئیوں) کی باتوں سے بری ہیں (اور) ان کے لیے بخشش اور نیک روزی ہے
YusufAli	Women impure are for men impure and men impure are for women impure; and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.
M.Khan	Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (every) bad statement which they say, for them is Forgiveness, and Rizqun Karīm (generous provision i.e.Paradise).
Pickthal	Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.
Shakir	Bad women .are for bad men and bad men are for bad women. Good women are for good men and good men are for good women

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

Believe	آمِنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Houses	بُيُوتًا	Enter	تَدْخُلُوا	Do not	لَا
Until	حَتَّى	Your houses	بُيُوتِكُمْ	Other than	غَيْرَ
Their people	أَهْلِهَا ۚ	And greeted	وَتُسَلِّمُوا	You have asked permission	تَسْتَأْذِنُوا

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

			عَلَىٰ		
For you	لَكُمْ	(is) better	خَيْرٌ	That	ذَلِكُمْ
		You may remember	تَذَكَّرُونَ	In order that	لَعَلَّكُمْ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tadkhulū Buyūtāan Ghayra Buyūtikum Ĥattā Tasta'nīsū Wa Tusallimū 'Alā 'Ahlīhā Dhālikum Khayrun Lakum La'allakum Tadhakkarūna
AhmedAli	اے ایمان والو! اپنے گھروں کے سوا اور کسی کے گھروں میں نہ جایا کرو جب تک اجازت نہ لے لو اور گھر والوں پر سلام نہ کر لو یہ تمہارے لیے بہتر ہے تاکہ تم نصیحت حاصل کرو
Jalandhry	مومنو! اپنے گھروں کے سوا دوسرے (لوگوں کے) گھروں میں گھر والوں سے اجازت لے اور ان کو سلام کئے بغیر داخل نہ ہوا کرو۔ یہ تمہارے حق میں بہتر ہے (اور ہم) یہ نصیحت اس لئے کرتے ہیں کہ شاید تم یاد رکھو
YusufAli	O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you in order that ye may heed (what is seemly).
M.Khan	O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.
Pickthal	O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.
Shakir	O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

You find	تَجِدُوا	Not	لَمْ	And if	فَإِنْ
Then do not	فَلَا	Anyone	أَحَدًا	Therein	فِيهَا
Permission has been given	يُؤْذَنَ	Until	حَتَّىٰ	Enter them (houses)	تَدْخُلُوهَا
It is said	قِيلَ	And if	وَإِنْ	To you	لَكُمْ ۖ
Then go back	فَارْجِعُوا ۖ	To return	ارْجِعُوا	For you	لَكُمْ
For you	لَكُمْ ۚ	(is) purer	أَزْكَىٰ	It	هُوَ
You do	تَعْمَلُونَ	Of what	بِمَا	And Allah	وَاللَّهُ
				(is) All-Knower	عَلِيمٌ

Translit	Fa'in Lam Tajidū Fīhā 'Aḥadāan Falā Tadkhulūhā Ĥattā Yu'udhana Lakum Wa 'In Qīla LakumArji'ū Fārji'ū Huwa 'Azka Lakum Wa Allāhu Bīmā Ta'malūna 'Alīmūn
AhmedAli	پھر اگر وہاں کسی کو نہ پاؤ تو اندر نہ جاؤ جب تک کہ تمہیں اجازت نہ دی جائے اور اگر تمہیں کہا جائے کہ لوٹ جاؤ تو واپس چلے جاؤ یہ تمہارے حق میں بہتر ہے اور جو کچھ تم کرتے ہو اللہ جانتا ہے

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Jalandhry	اگر تم گھر میں کسی کو موجود نہ پاؤ تو جب تک تم کو اجازت نہ دی جائے اس میں مت داخل ہو۔ اور اگر یہ کہا جائے کہ (اس وقت) لوٹ جاؤ تو لوٹ جایا کرو۔ یہ تمہارے لئے بڑی پاکیزگی کی بات ہے۔ اور جو کام تم کرتے ہو خدا سب جانتا ہے
YusufAli	If ye find no one in the house enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.
M.Khan	And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allâh is All-Knower of what you do.
Pickthal	And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go back, then go back, for it is purer for you. Allah knoweth what ye do.
Shakir	But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ ۖ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

Sin	جُنَاحٌ	On you	عَلَيْكُمْ	(there is) not	لَيْسَ
Houses	بُيُوتًا	You enter	تَدْخُلُوا	That	أَنْ
In which	فِيهَا	Inhabited	مَسْكُونَةٍ	Not	غَيْرَ
And Allah	وَاللَّهُ	For you	لَكُمْ ۖ	(there is) usefulness	مَتَاعٌ
You reveal	تُبْدُونَ	What	مَا	Knows	يَعْلَمُ
		You conceal	تَكْتُمُونَ	And what	وَمَا

Translit	Laysa `Alaykum Junāḥun `An Tadkhulū Buyūtāan Ghayra Maskūnatin Fihā Matā`un LakumWa Allāhu Ya`lamu Mā Tubdūna Wa Mā Taktumūna
AhmedAli	تم پر اس میں کوئی گناہ نہیں کہ ان گھروں میں جاؤ جہاں کوئی نہیں بیٹا ان میں تمہارا سامان ہے اور اللہ جانتا ہے جو تم ظاہر کرتے ہو اور جو تم چھپاتے ہو
Jalandhry	ہاں اگر تم کسی ایسے مکان میں جاؤ جس میں کوئی نہ بیٹا ہو اور اس میں تمہارا اسباب (رکھا) ہو، تم پر کچھ گناہ نہیں، اور جو کچھ تم ظاہر کرتے ہو اور جو پوشیدہ کرتے ہو خدا کو سب معلوم ہے
YusufAli	It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: and Allah has knowledge of what ye reveal and what ye conceal.
M.Khan	There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.
Pickthal	(It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.
Shakir	It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah knows what you do openly and what you hide.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۖ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿30﴾

To lower	يَغُضُّوا	The believing men	لِلْمُؤْمِنِينَ	Tell	قُلْ
And protect	وَيَحْفَظُوا	Their gazes	أَبْصَارِهِمْ	(from)	مِنْ
(is) purer	أَزْكَىٰ	That	ذَٰلِكَ	Their private parts	فُرُوجَهُمْ ۖ
Allah	اللَّهُ	Verily	إِنَّ	For them	لَهُمْ ۖ
They do	يَصْنَعُونَ	Of what	بِمَا	(is) all-Aware	خَبِيرٌ

Translit	Qul Lilmu'uminina Yaghuddu Min 'Abṣārihim Wa Yahfaẓū Furūjahum Dhālika 'Azkā Lahum'Inna Allāha Khabīrun Bimā Yaṣna`ūna				
AhmedAli	ایمان والوں سے کہہ دو کہ وہ اپنی نگاہ نیچی رکھائیں اور اپنی شرم گاہوں کو بھی محفوظ رکھیں یہ ان کے لیے بہت پاکیزہ ہے بے شک اللہ جانتا ہے جو وہ کرتے ہیں				
Jalandhry	مومن مردوں سے کہہ دو کہ اپنی نظریں نیچی رکھائیں اور اپنی شرم گاہوں کی حفاظت کیا کریں۔ یہ ان کے لئے بڑی پاکیزگی کی بات ہے اور جو کام یہ کرتے ہیں خدا ان سے خبردار ہے				
YusufAli	Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do.				
M.Khan	Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Aware of what they do.				
Pickthal	Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.				
Shakir	Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.				

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۖ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا ۖ

أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿31﴾

To lower	يَغْضُضْنَ	The believing women	لِلْمُؤْمِنَاتِ	And tell	وَقُلْ
And protect	وَيَحْفَظْنَ	Their gazes	أَبْصَارِهِنَّ	(from)	مِنْ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

To expose	يُبْدِينَ	And not	وَلَا	Their private parts	فُرُوجَهُنَّ
That	مَا	Except	إِلَّا	Their beauty	زِينَتَهُنَّ
And let them draw	وَلْيَضْرِبْنَ	Of it	مِنْهَا ۖ	Which is apparent	ظَهَرَ
Their breasts (bosoms)	جُيُوبَهُنَّ ۖ	Over	عَلَى	Their veils (head coverings)	بِخُمُرِهِنَّ
Their beauty	زِينَتَهُنَّ	To reveal	يُبْدِينَ	And not	وَلَا
Or	أَوْ	To their husbands	لِبُعُولَتِهِنَّ	Except	إِلَّا
The fathers	آبَاءٍ	Or	أَوْ	Their fathers	آبَائِهِنَّ
Their sons	أَبْنَائِهِنَّ	Or	أَوْ	(of) their husbands	بُعُولَتِهِنَّ
(of) their husbands	بُعُولَتِهِنَّ	The sons	أَبْنَاءٍ	Or	أَوْ
Or	أَوْ	Their brothers	إِخْوَانِهِنَّ	Or	أَوْ
Or	أَوْ	(of) their brothers	إِخْوَانِهِنَّ	The sons	بَنِي
Or	أَوْ	(of) their sisters	أَخَوَاتِهِنَّ	Sons	بَنِي
What	مَا	Or	أَوْ	Their women	نِسَائِهِنَّ
Or	أَوْ	Their right hands	أَيْمَانُهُنَّ	Possess	مَلَكَتْ
Of	مِنْ	With lack of vigour	غَيْرِ أُولِي الْإِرَّةِ	Old male servants	التَّائِبِينَ
Children	الطِّفْلِ	Or	أَوْ	Men	الرِّجَالِ
Have sense of the	يُظْهِرُوا	Not	لَمْ	Who	الَّذِينَ
And not	وَلَا	(of) women	النِّسَاءِ ۖ	Sexual parts	عَلَى عَوْرَاتِ
So as to reveal	لِيُعْلَمَ	Their feet	بِأَرْجُلِهِنَّ	Let them stamp	يَضْرِبْنَ
Of	مِنْ	They hide	يُخْفِينَ	What	مَا
To	إِلَى	And penet	وَتَوْبُوا	Their beauty	زِينَتَهُنَّ ۖ
O you	أَيُّهَ	All (of you)	جَمِيعًا	Allah	اللَّهِ
May become successful	تُفْلِحُونَ	That you	لَعَلَّكُمْ	Believers	الْمُؤْمِنُونَ

Translit	<p>Wa Qul Lilmu'umināti Yaghḏudna Min 'Abṣārihinna Wa Yaḥfaẓna Furūjahunna Wa Lā Yubdīna Zīnatahunna 'Illā Mā Ḥāra Minhā Wa Līadribna Bikhumurihinna 'Alā Juyūbihinna Wa Lā Yubdīna Zīnatahunna 'Illā Libu'ūlatihinna 'Aw 'Ābā'ihinna 'Aw 'Ābā' Bu'ūlatihinna 'Aw 'Abnā'ihinna 'Aw 'Abnā' Bu'ūlatihinna 'Aw 'Ikhwānihinna 'Aw Banī 'Ikhwānihinna 'Aw Banī 'Akhawātihinna 'Aw Nisā'ihinna 'Aw Mā Malakat 'Aymānuhinna 'Awī At-Tābi'ina Ghayri 'ŪlīAl-'Irbati Mina Ar-Rijālī 'Awī Aṭ-Ṭifli Al-Ladhīna Lam Yaẓharū 'Alā 'Awratī An-Nisā' Wa Lā Yadribna Bi'arjulihinna Liyu'lama Mā Yukhfīna Min Zīnatihinna Wa Tūbū 'Ilā Allāhi Jamī'āan 'Ayyuhā Al-Mu'uminūna La 'allakum Tuflihūna</p>
AhmedAli	<p>اور ایمان والوں سے کہہ دو کہ اپنی نگاہ نیچی رکھیں اور اپنی عصمت کی حفاظت کریں اور اپنی زینت کو ظاہر نہ کریں مگر جو جگہ اس میں سے کھلی رہتی ہے اور اپنے</p>

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	<p>دوپٹے اپنے سینوں پر ڈالے رکھیں اور اپنی زینت ظاہر نہ کریں مگر اپنے خاوندوں پر یا اپنے باپ یا خاوند کے باپ یا اپنے بھائیوں یا بھتیجیوں یا بھانجیوں پر یا اپنی عورتوں پر یا اپنے غلاموں پر یا ان خدمت گاروں پر جنہیں عورت کی حاجت نہیں یا ان لڑکوں پر جو عورتوں کی پردہ کی چیزوں سے واقف نہیں اور اپنے پاؤں زمین پر زور سے نہ ماریں کہ ان کا مخفی زیور معلوم ہو جائے اور اے مسلمانو تم سب اللہ کے سامنے توبہ کرو تاکہ تم نجات پاؤ</p>
Jalandhry	<p>اور مومن عورتوں سے بھی کہہ دو کہ وہ بھی اپنی نگاہیں نیچی رکھائیں اور اپنی شرم گاہوں کی حفاظت کیا کریں اور اپنی آرائش (یعنی زیور کے مقامات) کو ظاہر نہ ہونے دیا کریں مگر جو ان میں سے کھلا رہتا ہو۔ اور اپنے سینوں پر اوڑھنیاں اوڑھے رکھیں اور اپنے خاوند اور باپ اور خسر اور بیٹیوں اور خاوند کے بیٹیوں اور بھائیوں اور بھتیجیوں اور بھانجیوں اور اپنی (ہی قسم کی) عورتوں اور لونڈی غلاموں کے سوا نیکو نام کے جو عورتوں کی خواہش نہ رکھیں یا ایسے لڑکوں کے جو عورتوں کے پردے کی چیزوں سے واقف نہ ہوں (غرض ان لوگوں کے سوا) کسی پر اپنی زینت (اور سنگار کے مقامات) کو ظاہر نہ ہونے دیں۔ اور اپنے پاؤں (ایسے طور سے زمین پر) نہ ماریں (کہ جھککار کانوں میں پہنچے اور) ان کا پوشیدہ زیور معلوم ہو جائے۔ اور مومنو! سب خدا کے آگے توبہ کرو تاکہ فلاح پاؤ</p>
YusufAli	<p>And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah that ye may attain Bliss.</p>
M.Khan	<p>And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms,) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful</p>
Pickthal	<p>And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.</p>
Shakir	<p>And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.</p>

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

وَأَنْكِحُوا	And marry	الْأَيَامَىٰ	The single	مِنْكُمْ	Among you
وَالصَّالِحِينَ	And the pious	مِنْ	Of	عِبَادِكُمْ	Your male slaves

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

They be	يَكُونُوا	If	إِنْ	And maid servants	وَإِمَائِكُمْ ۖ
Allah	اللَّهُ	Will enrich them	يُغْنِيهِمْ	Poor	فُقَرَاءَ
And Allah	وَاللَّهُ	His Bounty	فَضْلِهِ ۖ	Of	مِنْ
		All-Knowing	عَلِيمٌ	(is) All-Sufficient	وَاسِعٌ

Translit	Wa 'Ankihū Al-'Ayāmā Minkum Wa Aṣ-Ṣālihīna Min 'Ibādikum Wa 'Imā'ikum 'In Yakūnū Fuqarā'a Yughnihimu Allāhu Min Fadlihi Wa Allāhu Wāsi'un `Alīmun				
AhmedAli	اور جو تم میں مجرّم ہوں اور جو تمہارے غلام اور لونڈیاں نیک ہوں سب کے نکاح کرادو اگر وہ مفلس ہوں گے تو اللہ اپنے فضل سے انہیں غنی کر دے گا اور اللہ کثرت سے والا سب کچھ جاننے والا ہے				
Jalandhry	اور اپنی قوم کی بیوہ عورتوں کے نکاح کر دیا کرو۔ اور اپنے غلاموں اور لونڈیوں کے بھی جو نیک ہوں (نکاح کر دیا کرو) اگر وہ مفلس ہوں گے تو خدا ان کو اپنے فضل سے خوش حال کر دے گا۔ اور خدا (بہت) وسعت والا اور (سب کچھ) جاننے والا ہے				
YusufAli	Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and He knoweth all things.				
M.Khan	And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Ṣālihūn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His Bounty. And Allāh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).				
Pickthal	And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.				
Shakir	And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.				

وَلَيْسَتَعْفِیَ الدِّینَ لَا یَجِدُونَ نِكَاحًا حَتَّىٰ یُغْنِیَهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ وَالَّذِينَ یَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تَكْرِهُوا فَتِيَاتِكُمْ عَلَىٰ الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

Not	لَا	Those who	الَّذِينَ	And let be chaste	وَلَيْسَتَعْفِیَ
Until	حَتَّىٰ	Marriage	نِكَاحًا	Find (financial means for)	یَجِدُونَ
Of	مِنْ	Allah	اللَّهُ	Enriches them	یُغْنِیَهُمْ
Seek	یَبْتَغُونَ	And those who	وَالَّذِينَ	His Bounty	فَضْلِهِ ۖ
Possess	مَلَكَتْ	Of those whom	مِمَّا	A writing (of emancipation)	الْكِتَابَ
If	إِنْ	Give them writing	فَكَاتِبُوهُمْ	Your right hands	أَيْمَانُكُمْ
Good	خَيْرًا ۖ	In them	فِيهِمْ	You know	عَلِمْتُمْ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Wealth	مَالٍ	Of	مِنْ	And give them	وَأَتَوْهُمْ
He has bestowed upon you	آتَاكُمْ ۖ	Which	الَّذِي	Allah's	اللَّهِ
Your maids	فَتَيَاتِكُمْ	Force	تُكْرِهُوا	And do not	وَلَا
If	إِنْ	Prostitution	الْبِغَاءِ	To	عَلَى
In order that you may seek	لِتَبْتَغُوا	Chastity	تَخْصُنَا	They desired	أَرَدْنَ
Worldly	الدُّنْيَا ۖ	(of) the life	الْحَيَاةِ	Goods	عَرَضَ
Then verily	فَإِنَّ	Compels them	يُكْرِهُنَّ	And he who	وَمَنْ
Their compulsion	إِكْرَاهٍ	After	مِنْ بَعْدِ	Allah	اللَّهُ
		Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	غَفُورٌ

Translit	<i>Wa Līasta 'fifi Al-Ladhīna Lā Yajidūna Nikāhāan Ḥattā Yughniyahumu Allāhu Min Fadlihi WaAl-Ladhīna Yabtaghūna Al-Kitāba Mimmā Malakat 'Aymānukum Fakātibūhum 'In 'AlimtumFihim Khayrāan Wa 'Ātūhum Min Māli Allāhi Al-Ladhī 'Ātākum Wa Lā Tukrihū Fatayātikum 'Alā Al-Bighā'i 'In 'Aradna Taḥaṣṣunāan Litabtaghū 'Arādā Al-Ḥayāati Ad-Dunyā Wa ManYukrihhunna Fa'inna Allāha Min Ba'di 'Ikrāhihinna Ghafūrun Raḥīmūn</i>
AhmedAli	اور چاہیے کہ پاک دامن رہیں وہ جو نکاح کی توفیق نہیں رکھتے یہاں تک کہ اللہ انہیں اپنے فضل سے غنی کر دے اور تمہارے غلاموں میں سے جو لوگ مال دے کر آزادی کی تحریر چاہیں تو انہیں لکھ دو بشرطیکہ ان میں بہتری کے آثار پاؤ اور انہیں اللہ کے مال میں سے دو جو اس نے تمہیں دیا ہے اور تمہاری لونڈیاں جو پاک دامن رہنا چاہتی ہیں انہیں دنیا کی زندگی کے فائدہ کی غرض سے زنا پر مجبور نہ کرو اور جو انہیں مجبور کرے گا تو اللہ ان کے مجبور ہونے کے بعد بخشنے والا مہربان ہے
Jalandhry	اور جن کو بیاہ کا مقدور نہ ہو وہ پاک دامنی کو اختیار کئے رہیں یہاں تک کہ خدا ان کو اپنے فضل سے غنی کر دے۔ اور جو غلام تم سے مکاتبت چاہیں اگر تم ان میں (صلاحیت اور) نیکی پاؤ تو ان سے مکاتبت کر لو۔ اور خدا نے جو مال تم کو بخشا ہے اس میں سے ان کو بھی دو۔ اور اپنی لونڈیوں کو اگر وہ پاک دامن رہنا چاہیں تو (بے شرمی سے) دنیاوی زندگی کے فائدہ حاصل کرنے کے لئے بدکاری پر مجبور نہ کرنا۔ اور جو ان کو مجبور کرے گا تو ان (بچاریوں) کے مجبور کئے جانے کے بعد خدا بخشنے والا مہربان ہے
YusufAli	Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum) give them such a deed if ye know any good in them; yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet after such compulsion, is Allah Oft-Forgiving, Most Merciful (to them).
M.Khan	And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).
Pickthal	And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.
Shakir	And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

To you	إِلَيْكُمْ	We have sent down	أَنْزَلْنَا	And indeed	وَلَقَدْ
And an example	وَمَثَلًا	Manifest	مُبَيِّنَاتٍ	Verses	آيَاتٍ
Passed away	خَلَوْا	Those who	الَّذِينَ	Of	مِّنَ
For the pious	لِّلْمُتَّقِينَ	And an admonition	وَمَوْعِظَةً	Before you	مِّن قَبْلِكُمْ

Translit	<i>Wa Laqad 'Anzalna 'Ilaykum 'Ayatin Mubayyinatin Wa Mathalāan Mina Al-Ladhīna Khalaw Min Qablikum Wa Maw'izatan Lilmuttaqīna</i>
AhmedAli	اور البتہ ہم نے تمہارے پاس روشن آیتیں بھیج دی ہیں اور جن میں تم سے پہلوں کے حالات میں اور جو پہیز گاروں کے لیے نصیحت میں
Jalandhry	اور ہم نے تمہاری طرف روشن آیتیں نازل کی ہیں اور جو لوگ تم سے پہلے گزر چکے ہیں ان کی نہیں اور پہیز گاروں کے لئے نصیحت
YusufAli	We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).
M.Khan	And indeed We have sent down for you Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqûn (the pious and righteous persons - see V.2:2).
Pickthal	And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).
Shakir	And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

(of) the heavens	السَّمَاوَاتِ	(is) the Light	نُورٌ	Allah	اللَّهُ
(of) His Light	نُورِهِ	The parable	مِثْلُ	And the earth	وَالْأَرْضِ ۚ
(is) a lamp	مِصْبَاحٌ ۚ	Within it	فِيهَا	(is) as a niche	كَمِشْكَاةٍ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

A glass	رُجَاجَةٌ ۖ	(is) in	فِي	The lamp	الْمِصْبَاحُ
Star	كَوْكَبٌ	As if it were	كَأَنَّهُا	The glass	الرُّجَاجَةُ
From	مِنْ	Lit	يُوقَدُ	A brilliant	دُرِّيٌّ
An olive	زَيْتُونَةٍ	Blessed	مُبَارَكَةٍ	A tree	شَجَرَةٍ
Nor	وَلَا	Of the east	شَرْقِيَّةٍ	Neither	لَا
Its oil	زَيْتُهَا	Would almost	يَكَادُ	Of the west	غَرْبِيَّةٍ
Not	لَمْ	Though	وَلَوْ	Glow forth	يُضِيءُ
Light	نُورٌ	Fire	نَارٌ ۚ	Touched it	تَمَسَّسَتْهُ
Guides	يَهْدِي	Light	نُورٍ ۚ	Upon	عَلَى
Whom	مَنْ	To His Light	لِنُورِهِ	Allah	اللَّهُ
Allah	اللَّهُ	And sets forth	وَيُضْرِبُ	He wills	يَشَاءُ ۚ
And Allah	وَاللَّهُ	For mankind	لِلنَّاسِ ۚ	Parables	الْأَمْثَالَ
(is) All-Knowing	عَلِيمٌ	Thing	شَيْءٍ	Of every	بِكُلِّ

Translit	<i>Allāhu Nūru As-Samāwāti Wa Al-'Arđi Mathalu Nūrihi Kamishkāatin Fīhā Mişbāhun Al-Mişbāhu Fī Zujājatīn Az-Zujājatu Ka'annahā Kawkabun Durrīyun Yūqadu Min ShajaratīnMubārakatīn Zaytūnīatin Lā Sharqīyatīn Wa Lā Gharbīyatīn Yakādu Zaytuhā Yudī'u Wa Law Lam Tamsas/hu Nārun Nūrun `Alā Nūrin Yahdī Allāhu Linūrihi Man Yashā'u Wa YaḍribuAllāhu Al-'Amthāla Lilnāsi Wa Allāhu Bikulli Shay'in `Alīmun</i>
AhmedAli	اللہ آسمانوں اور زمین کا نور ہے اس کے نور کی مثال ایسی ہے جیسے طاق میں چراغ ہو چراغ شیشے کی قندیل میں ہے قندیل گویا کہ موتی کی طرح چمکتا ہو ستارا ہے زیتون کے مبارک درخت سے روشن کیا جاتا ہے نہ مشرق کی طرف ہے اور نہ مغرب کی طرف اس کا تیل قرہب ہے کہ روشن ہو جائے اگرچہ اسے آگ نے نہ چھوا ہو روشنی ہے اللہ ہے پابنتا ہے اپنی روشنی کی راہ دکھاتا ہے اور اللہ کے لیے مثالیں بیان فرماتا ہے اور اللہ ہر چیز کا جاننے والا ہے
Jalandhry	خدا آسمانوں اور زمین کا نور ہے۔ اس کے نور کی مثال ایسی ہے کہ گویا ایک طاق ہے جس میں چراغ ہے۔ اور چراغ ایک قندیل میں ہے۔ اور قندیل (ایسی صاف شفاف ہے کہ) گویا موتی کا سا چمکتا ہوا تارہ ہے اس میں ایک مبارک درخت کا تیل جلایا جاتا ہے (یعنی) زیتون کہ نہ مشرق کی طرف ہے نہ مغرب کی طرف۔ (ایسا معلوم ہوتا ہے کہ) اس کا تیل خواہ آگ اسے نہ بھی چھوئے جلتے کو تیار ہے (پڑی) روشنی پر روشنی (ہو رہی ہے) خدا اپنے نور سے جس کو چاہتا ہے سیدھی راہ دکھاتا ہے۔ اور خدا نے (تو مثالیں) بیان فرماتا ہے (تو) لوگوں کے (سمجھانے کے) لئے اور خدا ہر چیز سے واقف ہے
YusufAli	Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the Glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth set forth Parables for men: and Allah doth know all things.
M.Khan	Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.
Pickthal	Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah setteth forth for mankind similitudes, for Allah is Knower of all things.
Shakir	Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

Permitted	أَذِنَ	Houses	بُيُوتٍ	In	فِي
They be raised	تُرْفَعَ	That	أَنْ	Allah	اللَّهُ
His Name	اسْمُهُ	In them	فِيهَا	And its remembered	وَيُذْكَرُ
In them	فِيهَا	Him	لَهُ	Glorify	يُسَبِّحُ
		And in the evenings	وَالْآصَالِ	In the mornings	بِالْغُدُوِّ

Translit	<i>Fī Buyūtin 'Adhina Allāhu 'An Turfa`a Wa Yudhkara Fīhā Asmuhu Yusabbiḥu Lahu Fīhā Bil-Ghudūwi Wa Al-'Āṣālī</i>
AhmedAli	ان گھروں میں جن کی تعظیم کرنے اور ان میں اس کا نام یاد کرنے کا اللہ نے حکم دیا ان میں صبح اور شام اللہ کی تسبیح پڑھتے ہیں
Jalandhry	(وہ قندیل) ان گھروں میں (ہے) جن کے بارے میں خدا نے ارشاد فرمایا ہے کہ بلند کئے جائیں اور وہاں خدا کے نام کا ذکر کیا جائے (اور) ان میں صبح و شام اس کی تسبیح کرتے رہیں
YusufAli	(Lit is such a light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them of His name: in them is He glorified in the mornings and in the evenings, (again and again)—
M.Khan	In houses (mosques), which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salat (prayers), invocations, recitation of the Quran, etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,
Pickthal	(This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.
Shakir	In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

Diverts them	تُلْهِيهِمْ	Not	لَا	Men	رِجَالٌ
Sale	بَيْعٌ	Nor	وَلَا	Trade	تِجَارَةٌ
(of) Allah	اللَّهُ	The remembrance	ذِكْرُ	From	عَنْ
(nor from) giving	وَإِيتَاءِ	The prayer	الصَّلَاةِ	(nor from) offering	وَإِقَامِ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

A Day	يَوْمًا	They fear	يَخَافُونَ	Alms	الزَّكَاةِ ۚ
The hearts	الْقُلُوبِ	In it	فِيهِ	Will be overturned	تَتَقَلَّبُ
				And the eyes	وَالْأَبْصَارُ

Translit	Rijālun Lā Tulhīhim Tijāratun Wa Lā Bay'un `An Dhikri Allāhi Wa 'Iqāmi Aṣ-Ṣalāati Wa 'Itā'i Az-Zakāati Yakhāfūna Yawmāan Tataqallabu Fīhi Al-Qulūbu Wa Al-'Abṣāru				
AhmedAli	ایسے آدمی جنہیں سوداگری اور خرید و فروخت اللہ کے ذکر اور نماز کے پڑھنے اور زکوٰۃ کے دینے سے غافل نہیں کرتی اس دن سے ڈرتے ہیں جس میں دل اور آنکھیں الٹ جائیں گی				
Jalandhry	(یعنی ایسے) لوگ جن کو خدا کے ذکر اور نماز پڑھنے اور زکوٰۃ دینے سے نہ سوداگری غافل کرتی ہے نہ خرید و فروخت۔ وہ اس دن سے جب دل (خوف اور گھبراہٹ کے سبب) الٹ جائیں گے اور آنکھیں (اوپر کو پھڑ پھڑ جائیں گی) ڈرتے ہیں				
YusufAli	By men whom neither traffic nor merchandise can divert from the Remembrance of Allah nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)—				
M.Khan	Men whom neither trade nor sale (business) diverts them from the Remembrance of Allāh (with heart and tongue), nor from performing As-Salāt (Iqāmat-as-Salāt), nor from giving the Zakāt. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).				
Pickthal	Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;				
Shakir	Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;				

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

﴿38﴾

According to the best	أَحْسَنَ	Allah	اللَّهُ	That may reward them	لِيَجْزِيَهُمُ
And add even more for them	وَيَزِيدَهُم	They have done	عَمِلُوا	(of) what	مَا
And Allah	وَاللَّهُ	His Grace	فَضْلِهِ ۚ	Of	مِنَ
He wills	يَشَاءُ	To whom	مَنْ	Provides	يَرْزُقُ
		Account (measure)	حِسَابٍ	Without	بِغَيْرِ

Translit	Liyajziyahumu Allāhu 'Aḥsana Mā `Amilū Wa Yazīdahum Min Fadlihi Wa Allāhu Yarzuqu Man Yashā'u Bighayri Ḥisābin				
AhmedAli	تاکہ اللہ انہیں ان کے عمل کا اچھا بدلہ دے اور انہیں اپنے فضل سے اور بھی دے اور اللہ جسے چاہتا ہے بے حساب روزی دیتا ہے				
Jalandhry	تاکہ خدا ان کو ان کے عملوں کا بہت اچھا بدلہ دے اور اپنے فضل سے زیادہ بھی عطا کرے۔ اور جس کو چاہتا ہے خدا بے شمار رزق دیتا ہے				
YusufAli	That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He wills, without measure.				
M.Khan	That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills				

Pickthal	That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.
Shakir	That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ
اللَّهُ عِنْدَهُ فَوْقَاهُ حِسَابَهُ ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

Their deeds	أَعْمَالُهُمْ	Disbelieved	كَفَرُوا	As for those who	وَالَّذِينَ
Thinks it	يَحْسَبُهُ	In a lowland	بِقِيعَةٍ	(are) like a mirage	كَسَرَابٍ
Until	حَتَّىٰ	(to be) water	مَاءً	The thirsty on	الظَّمَانُ
Not	لَمْ	He comes to it	جَاءَهُ	When	إِذَا
And he finds	وَوَجَدَ	(to be) anything	شَيْئًا	He finds it	يَجِدُهُ
Who will pay him	فَوْقَاهُ	With him	عِنْدَهُ	Allah	اللَّهُ
(is) Swift	سَرِيعُ	And Allah	وَاللَّهُ	His due	حِسَابَهُ ۖ
				(in talking) account	الْحِسَابِ

Translit	Wa Al-Ladhīna Kafarū 'A`māluhum Kasarābin Biqī`atin Yahsabuhu Az-Zam`ānu Mā'an Hattā'Idhā Jā'ahu Lam Yajid/hu Shay'aan Wa Wajada Allāha `Indahu Fawaffāhu Hīsābahu WaAllāhu Sarī`u Al-Hīsābi
AhmedAli	اور جو کافر ہیں ان کے اعمال ایسے ہیں جیسے جنگل میں چمکتی ہوئی ریت ہو جسے پیاسا پانی سمجھتا ہے یہاں تک کہ جب اس کے پاس آتا ہے اسے کچھ بھی نہیں پاتا اور اللہ ہی کو اپنے پاس پاتا ہے پھر اللہ نے اس کا حساب پورا کر دیا اور اللہ جلد حساب لینے والا ہے
Jalandhry	جن لوگوں نے کفر کیا ان کے اعمال کی مثال ایسی ہے جیسے میدان میں ریت کہ پیاسا پانی سمجھے یہاں تک کہ جب اس کے پاس آئے تو اسے کچھ بھی نہ پائے اور خدا ہی کو اپنے پاس دیکھے تو وہ اسے اس کا حساب پورا پورا چکا دے۔ اور خدا جلد حساب کرنے والا ہے
YusufAli	But the Unbelievers, their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it he finds it to be nothing; but he finds Allah (ever) with him and Allah will pay him his account: and Allah is swift in taking account.
M.Khan	As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account.
Pickthal	As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning.
Shakir	And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا ۚ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا لَهُ مِنْ نُورٍ ﴿40﴾

In	فِي	Is like the darknesses	كَظُلُمَاتٍ	Or	أَوْ
Covers it	يَغْشَاهُ	Vast deep	لُّجِّيٍّ	A sea	بَحْرٍ
A wave	مَوْجٌ	On top of it	مِنْ فَوْقِهِ	A wave	مَوْجٌ
Darknesses	ظُلُمَاتٍ	Clouds	سَحَابٌ ۚ	On top of it	مِنْ فَوْقِهِ
(of) others	بَعْضٍ	On top	فَوْقَ	Some of it	بَعْضُهَا
His hand	يَدَهُ	(a man) stretches out	أَخْرَجَ	If	إِذَا
And he who	وَمَنْ	He can see it	يَرَاهَا ۚ	Hardly	لَمْ يَكِدْ
Allah	اللَّهُ	Made	يَجْعَلِ	Not	لَمْ
(there is) not	فَمَا	Light	نُورًا	For him	لَهُ
light	نُورٍ	Any	مِنْ	For him	لَهُ

Translit	'Aw Kaẓulumātīn Fī Bah̄rin Lujjīyin Yaghshāhu Mawjun Min Fawqihī Mawjun Min Fawqihī Sahābun Ẓulumātun Ba`ḍuhā Fawqa Ba`ḍīn 'Idhā 'Akhraja Yadahu Lam Yakad Yarāhā Wa Man Lam Yaj`ali Allāhu Lahu Nūrāan Famā Lahu Min Nūrin
AhmedAli	یا بیسے گہرے دریا میں اندھیرے ہوں اس پر ایک لہر چڑھ آتی ہے اس پر ایک اور لہر ہے اس کے اوپر بادل ہے اوپر تھے بہت سے اندھیرے ہیں جب اپنا ہاتھ نکالے تو اسے کچھ بھی دیکھ نہ سکے اور جسے اللہ ہی نے نور نہ دیا ہو اس کے لیے کہیں نور نہیں ہے
Jalandhry	یا (ان کے اعمال کی مثال ایسی ہے) بیسے دریا نے عمیق میں اندھیرے جس پر لہر چڑھی چلی آتی ہو اور اس کے اوپر لہر (آ رہی ہو) اور اس کے اوپر بادل ہو، غرض اندھیرے ہی اندھیرے ہوں، ایک پر ایک (چھایا ہوا) جب اپنا ہاتھ نکالے تو کچھ نہ دیکھ سکے۔ اور جس کو خدا روشنی نہ دے اس کو (کہیں بھی) روشنی نہیں (مل سکتی)
YusufAli	Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah giveth not light there is no light!
M.Khan	Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.
Pickthal	Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.
Shakir	Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ ۚ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿41﴾

That	أَنَّ	You see	تَرَ	Do not	أَلَمْ
Him	لَهُ	Glorifies	يُسَبِّحُ	(it is) Allah	اللَّهُ
The heavens	السَّمَاوَاتِ	(is) in	فِي	Whosoever	مَنْ
With wings outspread	صَافَّاتٍ ۖ	And the birds	وَالطَّيْرِ	And the earth	وَالْأَرْضِ
His prayer	صَلَاتَهُ	Knows	قَدْ عَلِمَ	Each	كُلٌّ
(is) All-Aware	عَلِيمٌ	And Allah	وَاللَّهُ	And his glorification	وَتَسْبِيحَهُ ۚ
		They do	يَفْعَلُونَ	Of what	بِمَا

Translit	'Alam Tarā 'Anna Allāha Yusabbihu Lahu Man Fī As-Samāwāti Wa Al-'Arḍi Wa Aṭ-Ṭayru Ṣāffātin Kullun Qad `Alima Ṣalātahu Wa Tasbīhahu Wa Allāhu `Alīmun Bimā Yaf'alūna
AhmedAli	کیا تم نے نہیں دیکھا کہ آسمانوں اور زمین کے رہنے والے اور پرند جو پر پھیلائے اڑتے ہیں سب اللہ ہی کی تسبیح کرتے ہیں ہر ایک نے اپنی ناز اور تسبیح سمجھ رکھی ہے اور اللہ جانتا ہے جو کچھ وہ کرتے ہیں
Jalandhry	کیا تم نے نہیں دیکھا کہ جو لوگ آسمانوں اور زمین میں ہیں خدا کی تسبیح کرتے ہیں اور پر پھیلائے ہوئے جانور بھی۔ اور سب اپنی ناز اور تسبیح کے طریقے سے واقف ہیں۔ اور جو کچھ وہ کرتے ہیں (سب) خدا کو معلوم ہے
YusufAli	Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.
M.Khan	See you not (O Muhammad SAW) that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight)? Of each one He (Allāh) knows indeed his Salāt (prayer) and his glorification, [or everyone knows his Salāt (prayer) and his glorification], and Allāh is All-Aware of what they do.
Pickthal	Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the its worship and the its praise; and Allah is Aware of what they do.
Shakir	Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿42﴾

(of) the heavens	السَّمَاوَاتِ	The sovereignty	مُلْكُ	And to Allah (belongs)	وَلِلَّهِ
Allah	اللَّهُ	And to	وَإِلَى	And the earth	وَالْأَرْضِ ۖ
				(is) the return	الْمَصِيرُ

Translit	Wa Lillahi Mulku As-Samāwāti Wa Al-'Arḍi Wa 'Ilā Allāhi Al-Maṣīru
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

AhmedAli	اور آسمانوں اور زمین کی بادشاہی اللہ ہی کی ہے اور اللہ ہی کی طرف لوٹ کر جانا ہے
Jalandhry	اور آسمان اور زمین کی بادشاہی خدا کے لئے ہے۔ اور خدا ہی کی طرف لوٹ کر جانا ہے
YusufAli	Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).
M.Khan	And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all).
Pickthal	And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying.
Shakir	And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ
وَيُنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ۚ
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿43﴾

That	أَنَّ	You see	تَرَ	Do not	أَلَمْ
Clouds	سَحَابًا	Drives	يُزْجِي	Allah	اللَّهُ
Them together	بَيْنَهُ	Joins	يُؤَلِّفُ	Then	ثُمَّ
A heap of layers	رُكَامًا	Makes them into	يَجْعَلُهُ	Then	ثُمَّ
Come forth	يَخْرُجُ	The rain	الْوَدْقَ	And you see	فَتَرَى
And He sends down	وَيُنْزِلُ	Between them	خِلَالِهِ	From	مِنْ
From mountains	مِنْ جِبَالٍ	The sky	السَّمَاءِ	From	مِنْ
Hail	بَرَدٍ	Of	مِنْ	In it	فِيهَا
Whom	مَنْ	With it	بِهِ	And strikes	فَيُصِيبُ
From	عَنْ	And averts it	وَيَصْرِفُهُ	He wills	يَشَاءُ
Nearly	يَكَادُ	He wills	يَشَاءُ ۚ	Whom	مَنْ
Takes away	يَذْهَبُ	(of) its lightning	بَرْقِهِ	Flash	سَنَا
				The sight	بِالْأَبْصَارِ

Translit	'Alam Tarā 'Anna Allāha Yuzjī Sahābāan Thumma Yu'ullifu Baynahu Thumma Yaj`aluhuRukāmāan Fatarā Al-Wadqa Yakhruju Min Khilālihi Wa Yunazzilu Mina As-Samā'i Min JibālinFīhā Min Baradin Fayuṣību Bihi Man Yashā'u Wa Yaṣrifuhu `An Man Yashā'u Yakādu Sanā Barqihī Yadh/habu Bil-'Abṣāri
AhmedAli	کیا تو نے نہیں دیکھا اللہ ہی بادل کو چلاتا ہے پھر اسے ملاتا ہے پھر اسے تہہ بر تہہ کرتا ہے پھر توبارش کو دیکھتا ہے کہ اس کے بیچ میں سے نکلتی ہے اور آسمان سے جو ان میں اولوں کے پہاڑ میں ان میں سے اولے برساتا ہے پھر انہیں جس پر چاہتا ہے گراتا ہے اور جس سے چاہتا ہے روک لیتا ہے قریب ہے کہ اس کی بجلی کی چمک آنکھوں کو لے جائے
Jalandhry	کیا تم نے نہیں دیکھا کہ خدا ہی بادلوں کو چلاتا ہے، اور ان کو آپس میں ملا دیتا ہے، پھر ان کو تہہ بہ تہہ کر دیتا ہے، پھر تم دیکھتے ہو کہ بادل میں سے مینہ نکل (کر

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	برس) رہا ہے اور آسمان میں جو (اولوں کے) پہاڑ ہیں، ان سے اُلے نازل کرتا ہے تو جس پر چاہتا ہے اس کو برسا دیتا ہے اور جس سے چاہتا ہے ہٹا دیتا ہے۔ اور بادل میں جو بجلی ہوتی ہے اس کی چمک آنکھوں کو خیرہ کر کے بینائی کو اچکے لئے جاتی ہے
Yusuf Ali	Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap?— then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases. The vivid flash of its lightning well-nigh blinds the sight.
M. Khan	See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabarī].
Pickthal	Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.
Shakir	Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿44﴾

The night	اللَّيْلَ	Allah	اللَّهُ	Causes to alternate	يُقَلِّبُ
In	فِي	Verily	إِنَّ	And the day	وَالنَّهَارَ ۚ
For those who have	لِّأُولِي	(is) indeed a lesson	لَعِبْرَةً	This	ذَلِكَ
				insight	الْأَبْصَارِ

Translit	Yuqallibu Allāhu Al-Layla Wa An-Nahāra 'Inna Fī Dhālika La`ibratan Li'wlī Al-'Abṣāri
Ahmed Ali	اللہ ہی رات اور دن کو بدلتا ہے بے شک اس میں آنکھوں والوں کے لیے عبرت ہے
Jalandhry	اور خدا ہی رات اور دن کو بدلتا رہتا ہے۔ اہل بصارت کے لئے اس میں بڑی عبرت ہے
Yusuf Ali	It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!
M. Khan	Allāh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have insight.
Pickthal	Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.
Shakir	Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ ۖ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿45﴾

Every	كُلِّ	Created	خَلَقَ	And Allah	وَاللَّهُ
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Water	مَاءٍ ۖ	From	مِنْ	Moving living creature	دَابَّةٍ
Creeps (walks)	يَمْشِي	(there is) who	مَنْ	Of them	فَمِنْهُمْ
And of them	وَمِنْهُمْ	His belly	بَطْنِهِ	On	عَلَىٰ
On	عَلَىٰ	Walks	يَمْشِي	Who	مَنْ
Who	مَنْ	And of them	وَمِنْهُمْ	Two legs	رِجْلَيْنِ
Four	أَرْبَعٍ ۖ	On	عَلَىٰ	Walks	يَمْشِي
What	مَا	Allah	اللَّهُ	Creates	يَخْلُقُ
Allah	اللَّهُ	Verily	إِنَّ	He wills	يَشَاءُ ۖ
Thing	شَيْءٍ	Every	كُلِّ	Over	عَلَىٰ
				(is) All-Powerful	قَدِيرٌ

Translit	Wa Allāhu Khalaqa Kulla Dābbatin Min Mā'in Faminhum Man Yamshī `Alā Baṭnihi Wa MinhumMan Yamshī `Alā Rijlayni Wa Minhum Man Yamshī `Alā `Arba`in Yakhluqu Allāhu Mā Yashā'u `Inna Allāha `Alā Kulli Shay'in Qadīrun
AhmedAli	اور اللہ نے ہر جاندار کو پانی سے بنایا ہے سو بعض ان میں سے اپنے پیٹ کے بل چلتے ہیں اور بعض ان میں سے دو پاؤں پر چلتے ہیں اور بعض ان میں سے چار پاؤں پر چلتے ہیں اللہ جو چاہتا ہے پیدا کرتا ہے بے شک اللہ ہر چیز پر قادر ہے
Jalandhry	اور خدا ہی نے ہر چلتے پھرنے والے جاندار کو پانی سے پیدا کیا۔ تو اس میں بعض ایسے ہیں کہ پیٹ کے بل چلتے ہیں اور بعض ایسے ہیں جو دو پاؤں پر چلتے ہیں اور بعض ایسے ہیں جو چار پاؤں پر چلتے ہیں۔ خدا جو چاہتا ہے پیدا کرتا ہے، بے شک خدا ہر چیز پر قادر ہے
YusufAli	And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills: for verily Allah has power over all things.
M.Khan	Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily! Allāh is Able to do all things.
Pickthal	Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.
Shakir	And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿46﴾

Verses	آيَاتٍ	We have sent down	أَنْزَلْنَا	Indeed	لَقَدْ
Guides	يَهْدِي	And Allah	وَاللَّهُ	Clarifying	مُبَيِّنَاتٍ ۖ
To	إِلَىٰ	He wills	يَشَاءُ	Whom	مَنْ
		Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Translit	<i>Laqad 'Anzalnā 'Āyātīn Mubayyinātin Wa Allāhu Yahdī Man Yashā'u 'Ilā Ṣirāṭin Mustaqīmīn</i>
AhmedAli	البتہ ہم نے کھلی کھلی آیتیں نازل کر دی ہیں اور اللہ جے چاہے سیدھے راستے پر چلاتا ہے
Jalandhry	ہم ہی نے روشن آیتیں نازل کیں ہیں اور خدا جس کو چاہتا ہے سیدھے رستے کی طرف ہدایت کرتا ہے
YusufAli	We have indeed sent down Signs that make things manifest: and Allah guides whom He wills to a way that is straight.
M.Khan	We have indeed sent down (in this Qur'ân) manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).
Pickthal	Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.
Shakir	Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَٰئِكَ
بِالْمُؤْمِنِينَ ﴿٤٧﴾

In Allah	بِاللَّهِ	We have believed	آمَنَّا	And they say	وَيَقُولُونَ
Then	ثُمَّ	And we obey	وَأَطَعْنَا	And in the Messenger	وَبِالرَّسُولِ
Of them	مِنْهُمْ	A party	فَرِيقٌ	Turn away	يَتَوَلَّى
Those	أُولَٰئِكَ	And not	وَمَا	Thereafter	مِنْ بَعْدِ ذَلِكَ ۖ
				Are believers	بِالْمُؤْمِنِينَ

Translit	<i>Wa Yaqūlūna 'Āmannā Billāhi Wa Bir-Rasūli Wa 'Aṭa'nā Thumma Yatawallā Farīqun MinhumMin Ba`di Dhālika Wa Mā 'Ulā'ika Bil-Mu'mininīna</i>
AhmedAli	اور کہتے ہیں ہم اللہ اور رسول پر ایمان لائے اور ہم فرمانبردار ہو گئے پھر ایک گروہ ان میں سے اس کے بعد پھر جاتا ہے اور وہ لوگ مومن نہیں ہیں
Jalandhry	اور بعض لوگ کہتے ہیں کہ ہم خدا پر اور رسول پر ایمان لائے اور (ان کا) حکم مان لیا پھر اس کے بعد ان میں سے ایک فرقہ پھر جاتا ہے اور یہ لوگ صاحب ایمان ہی نہیں ہیں
YusufAli	They say "We believe in Allah and in the Messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers.
M.Khan	They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad SAW), and we obey," then a party of them turn away thereafter, such are not believers.
Pickthal	And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.
Shakir	And they say: We believe in Allah and in the messenger and we obey; then a party of them turn back after this, and these are not believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

To	إِلَى	They are called	دُعُوا	And when	وَإِذَا
To judge	لِيَحْكُمَ	And his Messenger	وَرَسُولِهِ	Allah	اللَّهُ
A party	فَرِيقٌ	Then	إِذَا	Between them	بَيْنَهُمْ
		Turn away	مُعْرِضُونَ	Of them	مِنْهُمْ

Translit	Wa 'Idhā Du`ū 'Ilā Allāhi Wa Rasūlihi Liyahkuma Baynahum 'Idhā Farīqun Minhum Mu`ridūna				
AhmedAli	اور جب انہیں اللہ اور اس کے رسول کی طرف بلایا جائے تاکہ ان میں فیصلہ کرے تب ہی ایک گروہ ان میں سے منہ موڑنے والے ہیں				
Jalandhry	اور جب ان کو خدا اور اس کے رسول کی طرف بلایا جاتا ہے تاکہ (رسول خدا) ان کا قضیہ چکا دیں تو ان میں سے ایک فرقہ منہ پھیر لیتا ہے				
YusufAli	When they are summoned to Allah and His Messenger, in order that He may judge between them, behold some of them decline (to come).				
M.Khan	And when they are called to Allāh (i.e. His Words, the Qur'ān) and His Messenger (SAW), to judge between them, lo! a party of them refuse (to come) and turn away.				
Pickthal	And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;				
Shakir	And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.				

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

With them	لَهُمْ	Is	يَكُنْ	And if	وَإِنْ
To him	إِلَيْهِ	They come	يَأْتُوا	The truth	الْحَقُّ
				With submission	مُذْعِنِينَ

Translit	Wa 'In Yakun Lahumu Al-Ĥaqqu Ya'tū 'Ilayhi Mudh'inīna				
AhmedAli	اور اگر انہیں حق پہنچتا ہو تو اس کی طرف گردن جھکائے آتے ہیں				
Jalandhry	اگر (معاملہ) حق (ہو اور) ان کو (پہنچتا) ہو تو ان کی طرف مطیع ہو کر چلے آتے ہیں				
YusufAli	But if the right is on their side they come to him with all submission.				
M.Khan	But if the truth is on their sides, they come to him willingly with submission.				
Pickthal	But if right had been with them they would have come unto him willingly.				
Shakir	And if the truth be on their side, they come to him quickly, obedient.				

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

A disease	مَرَضٌ	Their hearts	قُلُوبِهِمْ	Is (there) in	أَفِي
Or	أَمْ	Do they doubt	ارْتَابُوا	Or	أَمْ
Should wrong in judgement	يَحِيفَ	Lest	أَنْ	They fear	يَخَافُونَ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

And His Messenger	وَرَسُولُهُ ۚ	(over) them	عَلَيْهِمْ	Allah	اللَّهُ
Who (are)	هُمْ	It is they	أُولَئِكَ	Nay	بَلْ
				The wrong-doers	الظَّالِمُونَ

Translit	'Aft Qulūbihim Maraḍun 'Am Artābū 'Am Yakhāfūna 'An Yahīfa Allāhu `Alayhim Wa RasūluhuBal 'Ūlā'ika Humu Aẓ-Ẓālimūn				
AhmedAli	کیا ان کے دلوں میں بیماری ہے یا شک میں پڑے ہیں یا ڈرتے ہیں اس سے کہ ان پر اللہ اور اس کا رسول ظلم کرے گا بلکہ وہی ظالم ہیں				
Jalandhry	کیا ان کے دلوں میں بیماری ہے یا (یہ) شک میں ہیں یا ان کو یہ خوف ہے کہ خدا اور اس کا رسول ان کے حق میں ظلم کریں گے (نہیں) بلکہ یہ خود ظالم ہیں				
YusufAli	Is it that there is a disease in their hearts? Or do they doubt, or are they in fear that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.				
M.Khan	Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (SAW) should wrong them in judgement. Nay, it is they themselves who are the Zālimūn (polytheists, hypocrites and wrong-doers).				
Pickthal	Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.				
Shakir	Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust.				

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

Saying	قَوْلَ	Was	كَانَ	Only	إِنَّمَا
They are called	دُعُوا	When	إِذَا	(of) the believers	الْمُؤْمِنِينَ
And His Messenger	وَرَسُولِهِ	Allah	اللَّهِ	To	إِلَى
(is) that	أَنْ	Between them	بَيْنَهُمْ	To judge	لِيَحْكُمَ
And obeyed	وَأَطَعْنَا ۚ	We heard	سَمِعْنَا	They say	يَقُولُوا
The successful	الْمُفْلِحُونَ	(they) are	هُمْ	And such	وَأُولَئِكَ

Translit	'Innamā Kāna Qawla Al-Mu'uminīna 'Idhā Du'ū 'Ilā Allāhi Wa Rasūlihi Liyahkuma Baynahum'An Yaqūlū Sami'nā Wa 'Aṭa'nā Wa 'Ūlā'ika Humu Al-Muflīhūna				
AhmedAli	مومنوں کی بات تو یہی ہوتی ہے جب انہیں اللہ اور اس کے رسول کی طرف بلایا جاتا ہے تاکہ وہ ان کے درمیان فیصلہ کرے وہ کہتے ہیں کہ ہم نے سنا اور مان لیا اور وہی لوگ نجات پانے والے ہیں				
Jalandhry	مومنوں کی تو یہ بات ہے کہ جب خدا اور اس کے رسول کی طرف بلائے جائیں تاکہ وہ ان میں فیصلہ کریں تو کہیں کہ ہم نے (علم) سن لیا اور مان لیا۔ اور یہی لوگ فلاح پانے والے ہیں				
YusufAli	The answer of the Believers when summoned to Allah and His Messenger in order that He may judge between them, is no other than this: they say "We hear and we obey": it is such as these that will attain felicity.				

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

M.Khan	The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'ān) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).
Pickthal	The saying of (all true) believers when they are called unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.
Shakir	The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿52﴾

Allah	اللَّهُ	Obeys	يُطِيعُ	And whosoever	وَمَنْ
Allah	اللَّهُ	And fears	وَيَخْشَى	And His Messenger	وَرَسُولَهُ
(they) are	هُمْ	Such	فَأُولَئِكَ	And keeps his duty to Him	وَيَتَّقْهُ
				The successful	الْفَائِزُونَ

Translit	Wa Man Yuṭī 'i Allāha Wa Rasūlahu Wa Yakhsha Allāha Wa Yattaqhi Fa'ulā'ika Humu Al-Fā'izūna
AhmedAli	اور جو شخص اللہ اور اس کے رسول کی اطاعت کرتا ہے اور اللہ سے ڈرتا ہے اور اس کی نافرمانی سے بچتا ہے بس وہی کامیاب ہونے والے ہیں
Jalandhry	اور جو شخص خدا اور اس کے رسول کی فرمانبرداری کرے گا اور اس سے ڈرے گا تو ایسے لوگ مراد کو پہنچنے والے ہیں
YusufAli	It is such as obey Allah and His Messenger and fear Allah and do right, that will win (in the end).
M.Khan	And whosoever obeys Allāh and His Messenger (SAW), fears Allāh, and keeps his duty (to Him), such are the successful.
Pickthal	He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.
Shakir	And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۚ قُلْ لَا تُقْسِمُوا ۚ طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿53﴾

Strong	جَهْدَ	By Allah	بِاللَّهِ	And they swear	وَأَقْسَمُوا
You would order them	أَمَرْتَهُمْ	That if	لَئِنْ	Their oaths	أَيْمَانِهِمْ
Do not	لَا	Say	قُلْ	They would leave	لَيَخْرُجُنَّ ۚ
(is) known	مَعْرُوفَةٌ ۚ	(this) obedience	طَاعَةٌ	Swear	تُقْسِمُوا ۚ
Knows well	خَبِيرٌ	Allah	اللَّهُ	Verily	إِنَّ
		You do	تَعْمَلُونَ	What	بِمَا

Translit	Wa 'Aqsamū Billāhi Jahda 'Aymānihim La'in 'Amartahum Layakhrujunna Qul Lā Tuqsimū Ṭā'atun Ma`rūfatun 'Inna Allāha Khabīrun Bimā Ta`malūna
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

AhmedAli	اور اللہ کی پکی قسمیں کھا کر کہتے ہیں کہ اگر آپ انہیں حکم دیں تو سب کچھ چھوڑ کر نکل جائیں کہہ دو قسمیں نہ کھاؤ دستور کے موافق فرمانبرداری چاہیے بے شک اللہ جانتا ہے جو تم کرتے ہو
Jalandhry	اور (یہ) خدا کی سخت سخت قسمیں کھاتے ہیں کہ اگر تم ان کو حکم دو تو (سب گھروں سے) نکل کھڑے ہوں۔ کہہ دو کہ قسمیں مت کھاؤ، پسندیدہ فرمانبرداری (درکار ہے)۔ بے شک خدا تمہارے سب اعمال سے خبردار ہے
YusufAli	They swear their strongest oaths by Allah, that if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; obedience is (more) reasonable: verily Allah is well-acquainted with all that ye do."
M.Khan	They swear by Allāh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh knows well what you do."
Pickthal	They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do.
Shakir	And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۖ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

قُلْ	فُتِلْ	أَطِيعُوا	الرَّسُولَ	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
Allah	اللَّهُ	Obey	الرَّسُولَ	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
But if	فَإِنْ	The Messenger	الرَّسُولَ	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
On him	عَلَيْهِ	Then only	فَإِنَّمَا	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
And on you	وَعَلَيْكُمْ	Is placed on him	حُمِّلَ	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
And if	وَإِنْ	Is placed on you	حُمِّلْتُمْ	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
And (is) not	وَمَا	You shall be guided	تَهْتَدُوا	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
Except	إِلَّا	The Messenger	الرَّسُولَ	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ
		Clear	الْمُبِينُ	فَإِنْ تَوَلَّوْا	فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ	وَعَلَيْكُمْ مَا حُمِّلْتُمْ	وَإِنْ تُطِيعُوهُ	تَهْتَدُوا	وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Translit	<i>Qul 'Aṭī'ū Allāha Wa 'Aṭī'ū Ar-Rasūla Fa'in Tawallaw Fa'innamā `Alayhi Mā Ḥummila Wa `Alaykum Mā Ḥummiltum Wa 'In Tuṭī'ūhu Tahtadū Wa Mā `Alā Ar-Rasūli 'Illā Al-Balāghu Al-Mubīnu</i>
AhmedAli	کہہ دو اللہ اور اس کے رسول کی فرمانبرداری کرو پھر اگر منہ پھیرو گے تو پیغمبر تو وہی ہے جس کا وہ ذمہ دار ہے اور تم پر وہ ہے جو تمہارے ذمہ لازم کیا گیا ہے اور اگر اس کی فرمانبرداری کرو گے تو ہدایت پاؤ گے اور رسول کے ذمہ صرف صاف طور پر پہنچا دینا ہے
Jalandhry	کہہ دو کہ خدا کی فرمانبرداری کرو اور رسول خدا کے حکم پر چلو۔ اگر منہ موڑو گے تو رسول پر (اس چیز کا ادا کرنا) جو ان کے ذمہ ہے اور تم پر (اس چیز کا ادا کرنا) ہے جو تمہارے ذمہ ہے اور اگر تم ان کے فرمان پر چلو گے تو سیدھا راستہ پا لو گے اور رسول کے ذمہ تو صاف صاف (احکام خدا کا) پہنچا دینا ہے
YusufAli	Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear (Message)."

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

M.Khan	Say: "Obey Allāh and obey the Messenger, but if you turn away, he (Messenger Muhammad SAW) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."
Pickthal	Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.
Shakir	Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۖ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿55﴾

Those who	الَّذِينَ	Allah	اللَّهُ	Has promised	وَعَدَ
And do	وَعَمِلُوا	Among you	مِنْكُمْ	Believe	آمَنُوا
In	فِي	That He will certainly grant them succession	لَيَسْتَخْلِفَنَّهُمْ	Righteous deeds	الصَّالِحَاتِ
He gave succession	اسْتَخْلَفَ	As	كَمَا	The earth	الْأَرْضِ
And that He establish	وَلَيُمَكِّنَنَّ	Before them	مِنْ قَبْلِهِمْ	To hose	الَّذِينَ
Which	الَّذِي	Their religion	دِينَهُمْ	For them	لَهُمْ
And He will surely give them in exchange	وَلَيُبَدِّلَنَّهُمْ	For them	لَهُمْ	He has chosen	ارْتَضَىٰ
And safe security	أَمْنًا ۖ	Their fear	خَوْفِهِمْ	After	مِنْ بَعْدِ
With Me	بِي	Associating not	لَا يُشْرِكُونَ	They worship Me	يَعْبُدُونَنِي
Disbelieved	كَفَرُوا	And whoever	وَمَنْ	Anything	شَيْئًا ۚ
Those	فَأُولَٰئِكَ	That	ذَلِكَ	After	بَعْدَ
		(are) the disobedient	الْفَاسِقُونَ	(they)	هُمْ

Translit	Wa`ada Allāhu Al-Ladhīna `Āmanū Minkum Wa `Amilū Aṣ-Ṣālihāti Layastakhliḥannahum FīAl-`Arḍi Kamā Astakhlaḥa Al-Ladhīna Min Qablihim Wa Layumakkinanna Lahum Dīnahumu Al-Ladhī Artadā Lahum Wa Layubaddilannahum Min Ba`di Khawfihim `Amnāan Ya `budūnanī Lā Yushrikūna Bī Shay`āan Wa Man Kafara Ba`da Dhālika Fa`ulā`ika Humu Al-Fāsiqūna
AhmedAli	اللہ نے ان لوگوں سے وعدہ کیا ہے جو تم میں سے ایمان لائے اور نیک عمل کیے کہ انہیں ضرور ملک کی حکومت عطا کرے گا جیسا کہ ان سے پہلوں کو عطا کی تھی اور ان کے لیے جس دین کو پسند کیا ہے اسے ضرور مستحکم کر دے گا اور البتہ ان کے خوف کو امن سے بدل دے گا بشرطیکہ میری عبادت کرتے رہیں اور میرے ساتھ کسی کو شریک نہ کریں اور جو اس کے بعد ناشکری کرے وہی فاسق ہوں گے

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Jalandhry	<p>جو لوگ تم میں سے ایمان لائے اور نیک کام کرتے رہے ان سے خدا کا وعدہ ہے کہ ان کو ملک کا حاکم بنادے گا جیسا ان سے پہلے لوگوں کو حاکم بنایا تھا اور ان کے دین کو جسے اس نے ان کے لئے پسند کیا ہے مستحکم و پائیدار کرے گا اور خوف کے بعد ان کو امن بخشے گا۔ وہ میری عبادت کریں گے اور میرے ساتھ کسی چیز کو شریک نہ بنائیں گے۔ اور جو اس کے بعد کفر کرے تو ایسے لوگ بکردار ہیں</p>
Yusuf Ali	<p>Allah has promised, to those among you who believe and work righteous deeds, that He will of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion—the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject faith after this, they are rebellious and wicked.</p>
M.Khan	<p>Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion, which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).</p>
Pickthal	<p>Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.</p>
Shakir	<p>Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.</p>

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿56﴾

And pay	وَأَتُوا	Prayers	الصَّلَاةَ	And offer	وَأَقِيمُوا
The Messenger	الرَّسُولَ	And obey	وَأَطِيعُوا	Alms	الزَّكَاةَ
		Be treated with mercy	تُرْحَمُونَ	So that you may	لَعَلَّكُمْ

Translit	Wa 'Aqīmū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata Wa 'Aṭī'ū Ar-Rasūla La'allakum Turhamūna
Ahmed Ali	اور نماز پڑھا کرو اور زکوٰۃ دیا کرو اور رسول کی فرمانبرداری کرو تاکہ تم پر رحم کیا جائے
Jalandhry	اور نماز پڑھتے رہو اور زکوٰۃ دیتے رہو اور پیغمبر خدا کے فرمان پر چلتے رہو تاکہ تم پر رحمت کی جائے
Yusuf Ali	So establish regular Prayer and give regular Charity: and obey the Messenger; that ye may receive mercy.
M.Khan	And perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allāh).
Pickthal	Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.
Shakir	And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا لَهُمُ النَّارُ ۚ وَلَبِئْسَ الْمَصِيرُ ﴿57﴾

Those who	الَّذِينَ	Consider	تَحْسَبَنَّ	Do nto	لَا
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The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

In	فِي	Can escape	مُعْجِزِينَ	Disbelieved	كَفَرُوا
(is) the Fire	النَّارِ	And their abode	وَمَاوَاهُمْ	The land	الْأَرْضِ
		(is) that destination	الْمَصِيرُ	And the worst indeed	وَلَيْسَ

Translit	Lā Taḥsabanna Al-Ladhīna Kafarū Mu`jizīna Fī Al-'Arḍi Wa Ma'wāhumu An-Nāru Wa Labi'saAl-Maṣīru
AhmedAli	کافروں کی نسبت یہ خیال نہ کر کہ ملک میں عاجز کر دیں گے اور ان کا ٹھکانہ دوزخ ہے اور بہت ہی برا ٹھکانہ ہے
Jalandhry	اور ایسا خیال نہ کرنا کہ تم پر کافر لوگ غالب آجائیں گے (وہ جا ہی کہاں سکتے ہیں) ان کا ٹھکانا دوزخ ہے اور وہ بہت برا ٹھکانا ہے
YusufAli	Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire,— and it is indeed an evil refuge!
M.Khan	Consider not that the disbelievers can escape in the land. Their abode shall be the Fire,- and worst indeed is that destination.
Pickthal	Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!
Shakir	Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَتْ أَدْنَاكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدُهَا ۚ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿58﴾

Believe	آمَنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
Possess	مَلَكَتْ	Those who	الَّذِينَ	Should ask your permission	لَيْسَتْ أَدْنَاكُمْ
Did not	لَمْ	And those who	وَالَّذِينَ	Your right hand	أَيْمَانُكُمْ
Of you	مِنْكُمْ	The age of puberty	الْحُلُمَ	Attain	يَبْلُغُوا
Before	مِنْ قَبْلِ	Times	مَرَّاتٍ ۚ	Three	ثَلَاثَ
And while	وَحِينَ	Down	الْفَجْرِ	Prayer	صَلَاةِ
For	مِنْ	Your clothes	ثِيَابَكُمْ	You put off	تَضَعُونَ
The prayer	صَلَاةِ	And after	وَمِنْ بَعْدِ	The noonday	الظَّهِيرَةِ
(are) of privacy	عَوْرَاتٍ	(these) three times	ثَلَاثُ	(of) Isha (late night)	الْعِشَاءِ ۚ
On you	عَلَيْكُمْ	There is not	لَيْسَ	For you	لَكُمْ ۚ
Sin	جُنَاحٌ	On them	عَلَيْهِمْ	Nor	وَلَا
To you	عَلَيْكُمْ	To move about (attending)	طَوَّافُونَ	Afterward	بَعْدُهَا ۚ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Some others	بَعْضُ ۚ	(over)	عَلَى	Some of you	بَعْضُكُمْ
Allah	اللَّهُ	Makes clear	يُبَيِّنُ	Thus	كَذَلِكَ
And Allah	وَاللَّهُ	The verses	الآيَاتِ ۖ	To you	لَكُمْ
		All-Wise	حَكِيمٌ	(is) All-Knowing	عَلِيمٌ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Liyasta'dhinkumu Al-Ladhīna Malakat 'Aymānukum Wa Al-Ladhīna Lam Yablughū Al-Huluma Minkum Thalātha Marrātin Min Qabli Ṣalāati Al-Fajri Wa Hīna Tada'una Thiya Bakum Mina Aẓ-Ḥahīrati Wa Min Ba'di Ṣalāati Al-'Ishā'i Thalāthu 'Awratin Lakum Laysa 'Alaykum Wa Lā 'Alayhim Junāhun Ba'dahunna Ṭawwāfūna 'Alaykum Ba'dukum 'Alā Ba'din Kadhālika Yubayyinu Allāhu Lakumu Al-'Āyā Ti Wa Allāhu 'Alīmun Ḥakīmun
AhmedAli	اے ایمان والو! تمہارے غلام اور تمہارے لڑکے جو ابھی بالغ نہیں ہوئے تم سے ان تین وقتوں میں اجازت لے کر آیا کریں صبح کی نماز سے پہلے اور دوپہر کے وقت جب کہ تم اپنے کپڑے اتار دیتے ہو اور عشا کی نماز کے بعد یہ تین وقت تمہارے پردوں کے میں ان کے بعد تم پر اور نہ ان پر کوئی الزام ہے تم آپس میں ایک دوسرے کے پاس آنے جانے والے ہو اسی طرح اللہ تمہارے لیے آیتیں کھول کر بیان کرتا ہے اور اللہ جاننے والا حکمت والا ہے
Jalandhry	مومنو! تمہارے غلام لونڈیاں اور جو بچے تم میں سے بلوغ کو نہیں پہنچے تین دفعہ یعنی (تین اوقات میں) تم سے اجازت لیا کریں۔ (ایک تو نماز صبح سے پہلے اور (دوسرے گرمی کی دوپہر کو) جب تم کپڑے اتار دیتے ہو۔ اور تیسرے عشاء کی نماز کے بعد۔ (یہ) تین (وقت) تمہارے پردے (کے) میں ان کے (آگے) پیچھے (یعنی دوسرے وقتوں میں) نہ تم پر کچھ گناہ ہے اور نہ ان پر۔ کہ کام کاج کے لئے ایک دوسرے کے پاس آتے رہتے ہو۔ اس طرح خدا اپنی آیتیں تم سے کھول کھول کر بیان فرماتا ہے اور خدا بڑا علم والا اور بڑا حکمت والا ہے
YusufAli	O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.
M.Khan	O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) Salât (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) Salât (prayer). (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.
Pickthal	O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.
Shakir	O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ آيَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿59﴾

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

The children	الْأَطْفَالُ	Attain	بَلَغَ	And when	وَإِذَا
Then let them seek permission	فَلْيَسْتَأْذِنُوا	The age of puberty	الْحُلُمَ	Among you	مِنْكُمْ
Those who (were)	الَّذِينَ	Sought permission	اسْتَأْذَنَ	As	كَمَا
Makes clear	يُبَيِّنُ	Thus	كَذَلِكَ	Before them	مِنْ قَبْلِهِمْ
His Verses	آيَاتِهِ ۖ	For you	لَكُمْ	Allah	اللَّهُ
All-Wise	حَكِيمٌ	Iis) all-Knowing	عَلِيمٌ	And Allah	وَاللَّهُ

Translit	Wa 'Idhā Balagha Al-'Aṭfālu Minkumu Al-Ḥuluma Falyasta'dhinū Kamā Asta'dhana Al-Ladhīna Min Qablihim Kadhālika Yubayyinu Allāhu Lakum 'Āyātihi Wa Allāhu `Alīmun Ḥakīmun				
AhmedAli	اور جب تمہارے لڑکے بلوغ کو پہنچ جائیں انہیں بھی اجازت لے کر آنا چاہیے جس طرح کہ ان سے پہلے لوگ اجازت لے کر آتے ہیں اللہ اس طرح تمہارے لیے کھول کر احکام بیان کرتا ہے اور اللہ جاننے والا حکمت والا ہے				
Jalandhry	اور جب تمہارے لڑکے بالغ ہو جائیں تو ان کو بھی اسی طرح اجازت لینا چاہیے جس طرح ان سے اگلے (یعنی بڑے آدمی) اجازت حاصل کرتے رہے ہیں۔ اس طرح خدا تم سے اپنی آیتیں کھول کھول کر سناتا ہے۔ اور خدا جاننے والا اور حکمت والا ہے				
YusufAli	But when the children among you come of age let them (also) ask for permission, as do those senior to them (in age): thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.				
M.Khan	And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His Ayāt (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise.				
Pickthal	And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.				
Shakir	And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, Wise.				

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَنْ يَسْتَغْفِنَ خَيْرٌ لَّهُنَّ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

The women	النِّسَاءِ	From	مِنْ	And past child-bearing	وَالْقَوَاعِدُ
Expect	يَرْجُونَ	Do not	لَا	Who	اللَّاتِي
On them	عَلَيْهِنَّ	It is not	فَلَيْسَ	Wed-lock	نِكَاحًا
They discard	يَضَعْنَ	That	أَنْ	Sin	جُنَاحٌ
Showing	مُتَبَرِّجَاتٍ	Not	غَيْرَ	Their clothes	ثِيَابَهُنَّ
They refrain	يَسْتَغْفِنَ	And that	وَأَنْ	(their) beauty	بِزِينَةٍ ۖ
And Allah	وَاللَّهُ	For them	لَهُنَّ ۖ	(is) better	خَيْرٌ
		All-Knower	عَلِيمٌ	(is) All-Hearer	سَمِيعٌ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Translit	Wa Al-Qawā`idu Mina An-Nisā' Al-Lātī Lā Yarjūna Nikāhāan Falaysa `Alayhinna Junāhūn 'An Yada`na Thiyābahunna Ghayra Mutabarrijātīn Bizīnatin Wa 'An Yasta`fina KhayrunLahunna Wa Allāhu Samī`un `Alīmūn
AhmedAli	اور وہ بڑی بوڑھی عورتیں جو نکاح کی رغبت نہیں رکھتیں ان پر اس بات میں کوئی گناہ نہیں کہ اپنے کپڑے اتار رکھیں بشرطیکہ نہنت کا اظہار نہ کریں اور اس سے بھی بچیں تو ان کے لیے بہتر ہے اور اللہ سننے والا جاننے والا ہے
Jalandhry	اور بڑی عمر کی عورتیں جن کو نکاح کی توقع نہیں رہی، اور وہ کپڑے اتار کر سرنگا کر لیا کریں تو ان پر کچھ گناہ نہیں بشرطیکہ اپنی نہنت کی چیزیں نہ ظاہر کریں۔ اور اس سے بھی بچیں تو یہ ان کے حق میں بہتر ہے۔ اور خدا سنتا اور جانتا ہے
YusufAli	Such elderly women as are past the prospect of marriage— there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.
M.Khan	And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.
Pickthal	As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.
Shakir	And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ
أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا
فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ

تَعْقِلُونَ ﴿٦١﴾

The blind	الْأَعْمَى	On	عَلَى	There is not	لَيْسَ
On	عَلَى	Nor	وَلَا	Restriction	حَرَجٌ
Nor	وَلَا	Restriction	حَرَجٌ	The lame	الْأَعْرَجِ
Restriction	حَرَجٌ	The sick	الْمَرِيضِ	On	عَلَى
Yourselves	أَنْفُسِكُمْ	On	عَلَى	Nor	وَلَا
From	مِنْ	You eat	تَأْكُلُوا	That	أَنْ
Houses	بُيُوتِ	Or	أَوْ	Your houses	بُيُوتِكُمْ

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Houses	بُيُوتِ	Or	أَوْ	(of) your fathers	آبَائِكُمْ
Houses	بُيُوتِ	Or	أَوْ	(of) your mothers	أُمَّهَاتِكُمْ
Houses	بُيُوتِ	Of	أَوْ	(of) your brothers	إِخْوَانِكُمْ
Houses	بُيُوتِ	Or	أَوْ	(of) your sisters	أَخَوَاتِكُمْ
Houses	بُيُوتِ	Or	أَوْ	(of) your paternal uncles	أَعْمَامِكُمْ
Houses	بُيُوتِ	Or	أَوْ	(of) you paternal aunts	عَمَّاتِكُمْ
Houses	بُيُوتِ	Or	أَوْ	(of) your material uncles	أَخْوَالِكُمْ
What	مَا	Or	أَوْ	(of) your material aunts	خَالَاتِكُمْ
Or	أَوْ	Its keys	مَفَاتِيحُ	You hold	مَلِكْتُمْ
On you	عَلَيْكُمْ	There is no	لَيْسَ	Your friend	صَدِيقُكُمْ ۚ
You eat	تَأْكُلُوا	That	أَنْ	Sin	جُنَاحٌ
Apart	أَشْتَاتًا ۚ	Or	أَوْ	All	جَمِيعًا
Houses	بُيُوتًا	You enter	دَخَلْتُمْ	But when	فَإِذَا
A greeting	تَحِيَّةٌ	Yourselves (one another)	أَنْفُسِكُمْ	Then greet	فَسَلِّمُوا عَلَىٰ
Blessed	مُبَارَكَةٌ	Allah	اللَّهِ	From	مِنْ عِنْدِ
Makes clear	يُبَيِّنُ	Thus	كَذَلِكَ	Good	طَيِّبَةً ۚ
The Signs	الآيَاتِ	For you	لَكُمْ	Allah	اللَّهُ
		May understand	تَعْقِلُونَ	So that you	لَعَلَّكُمْ

Translit	Laysa `Alá Al-'A`má Ĥarajun Wa Lā `Alá Al-'A`raji Ĥarajun Wa Lā `Alá Al-Marīdi Ĥarajun Wa Lā `Alá `Anfusikum 'An Ta'kulū Min Buyūtikum 'Aw Buyūti `Ābā'ikum 'Aw Buyūti 'Ummahātikum 'Aw Buyūti 'Tkhwānikum 'Aw Buyūti 'Akhawātikum 'Aw Buyūti 'A`māmikum'Aw Buyūti 'Ammātikum 'Aw Buyūti 'Akhwālikum 'Aw Buyūti Khālātikum 'Aw Mā MalaktumMaḥāṭihahu 'Aw Ṣaḍīqikum Laysa `Alaykum Junāḥun 'An Ta'kulū Jamī`āan 'Aw 'AshtātāanFa'idhā Dakhaltum Buyūtāan Fasallimū `Alá 'Anfusikum Tahīyatan Min `Indi Allāhi Mubārakatan Ṭayyibatan Kadhālika Yubayyinu Allāhu Lakumu Al-'Āyāti La `allakumTa`qilūna
AhmedAli	اندھے پر اور لنگڑے پر اور بیمار پر اور خود تم پر اس بات میں کوئی گناہ نہیں کہ تم اپنے گھروں سے کھانا کھاؤ یا اپنے باپ کے گھروں سے یا اپنی ماؤں کے گھروں سے یا اپنے بھائیوں کے گھروں سے یا اپنی بہنوں کے گھروں سے یا اپنے بچپاؤں کے گھروں سے یا اپنی چھو بھیبوں کے گھروں سے یا اپنے ماموں کے گھروں سے یا اپنی خالوں کے گھروں سے یا ان گھروں سے جسکی کنجیاں تمہارے اختیار میں ہیں یا اپنے دوستوں کے گھروں سے تم پر کوئی گناہ نہیں کہ مل کر کھاؤ یا الگ الگ کھاؤ پھر جب گھروں میں داخل ہونا چاہو تو اپنے لوگوں سے سلام کیا کرو بخوالہ کی طرف سے مبارک اور عمدہ دعا ہے اسی طرح اللہ تمہارے لیے احکام بیان فرماتا ہے تاکہ تم سمجھو
Jalandhry	نہ تو اندھے پر کچھ گناہ ہے اور نہ لنگڑے پر اور نہ بیمار پر اور نہ خود تم پر کہ اپنے گھروں سے کھانا کھاؤ یا اپنے باپوں کے گھروں سے یا اپنی ماؤں کے گھروں سے یا

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

	<p>بھائیوں کے گھروں سے یا اپنی بہنوں کے گھروں سے یا اپنے چچاؤں کے گھروں سے یا اپنی پھوپھیوں کے گھروں سے یا اپنے ماموں کے گھروں سے یا اپنی خالائوں کے گھروں سے یا اس گھر سے جس کی کھجیاں تمہارے ہاتھ میں ہوں یا اپنے دوستوں کے گھروں سے (اور اس کا بھی) تم پر کچھ گناہ نہیں کہ سب مل کر کھانا کھاؤ یا جدا جدا۔ اور جب گھروں میں جایا کرو تو اپنے (گھر والوں کو) سلام کیا کرو۔ (یہ) خدا کی طرف سے مبارک اور پاکیزہ تحفہ ہے۔ اس طرح خدا اپنی آیتیں کھول کھول کر بیان فرماتا ہے تاکہ تم سمجھو</p>
Yusuf Ali	<p>it is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers, or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other— a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand.</p>
M.Khan	<p>There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: As-Salâmu 'Alaikum - peace be on you) blessed and good. Thus Allâh makes clear the Ayât (these Verses or your religious symbols and signs) to you that you may understand.</p>
Pickthal	<p>No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.</p>
Shakir	<p>There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.</p>

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

إِنَّمَا	Only	الْمُؤْمِنُونَ	The true believers	الَّذِينَ	(are) those who
آمَنُوا	Believed	بِاللَّهِ	In Allah	وَرَسُولِهِ	And his Messenger
وَإِذَا	And when	كَانُوا	They are	مَعَهُ	With him
عَلَىٰ	On	أَمْرٍ	A matter	جَامِعٍ	Collective
لَمْ	Not	يَذْهَبُوا	They go	حَتَّىٰ	Until

The Holy Quran

The Light

Sura # 24 – 64 Verses - Madina

سورة النور

Those who	الَّذِينَ	Verily	إِنَّ	They have asked his permission	يَسْتَأْذِنُوهُ ۖ
They who	الَّذِينَ	Those (are)	أُولَئِكَ	Ask your permission	يَسْتَأْذِنُونَكَ
And His Messenger	وَرَسُولِهِ ۖ	In Allah	بِاللَّهِ	Believe	يُؤْمِنُونَ
For some	لِبَعْضٍ	They as your permission	اسْتَأْذِنُوكَ	So if	فَإِذَا
To whom	لِمَنْ	Give permission	فَأَذْنُ	Affairs of theirs	شَأْنِهِمْ
And ask forveness	وَأَسْتَغْفِرْ	Of them	مِنْهُمْ	You wish	شِئْتَ
Truly	إِنَّ	Allah	اللَّهُ ۖ	For them	لَهُمْ
Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ

Translit	'Innamā Al-Mu'uminūna Al-Ladhīna 'Āmanū Billāhi Wa Rasūlihi Wa 'Idhā Kānū Ma`ahu `Alā'Amrin Jāmi`in Lam Yadh/habū Ḥattā Yasta'dhinūhu 'Inna Al-Ladhīna Yasta'dhinūnaka 'Ūlā'ika Al-Ladhīna Yu'uminūna Billāhi Wa Rasūlihi Fa'idhā Asta'dhanūka Liba'di Sha'nihimFa'dhan Liman Shi'ta Minhum Wa Astaghfir Lahumu Allāha 'Inna Allāha Ghafūrun Rahīmūn
AhmedAli	مومن تو وہی میں جو اللہ اور اس کے رسول پر ایمان لائے ہیں اور جب وہ اس کے ساتھ کسی جمع ہونے کے کام میں ہوتے ہیں تو پہلے نہیں جاتے جب تک اس سے اجازت نہ لیں جو لوگ تجھ سے اجازت لیتے ہیں وہی میں جو اللہ اور اس کے رسول پر ایمان لائے ہیں پھر جب تجھ سے اپنے کسی کام کے لیے اجازت مانگیں تو ان میں سے جسے تو چاہے عزت دے اور ان کے لیے اللہ سے بخشش کی دعا کر اللہ بخشنے والا نہایت رحم والا ہے
Jalandhry	مومن تو وہ ہیں جو خدا پر اور اس کے رسول پر ایمان لائے اور جب کبھی ایسے کام کے لئے جو جمع ہو کر کرنے کا ہو پیغمبر خدا کے پاس جمع ہوں تو ان سے اجازت لئے بغیر پہلے نہیں جاتے۔ اے پیغمبر جو لوگ تم سے اجازت حاصل کرتے ہیں وہی خدا پر اور اس کے رسول پر ایمان رکھتے ہیں۔ سو جب یہ لوگ تم سے کسی کام کے لئے اجازت مانگا کریں تو ان میں سے جسے چاہا کرو اجازت دے دیا کرو اور ان کے لئے خدا سے بخشش مانگا کرو۔ کچھ شک نہیں کہ خدا بخشنے والا مہربان ہے
YusufAli	Only those are Believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave: those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of their, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.
M.Khan	The true believers are only those, who believe in (the Oneness of) Allāh and His Messenger (Muhammad SAW), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
Shakir	Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿63﴾

Calling	دُعَاءَ	Make	تَجْعَلُوا	Not	لَا
As calling	كَدُعَاءِ	Among you	بَيْنَكُمْ	(of) the Messenger	الرَّسُولِ
Truly	قَدْ	Others	بَعْضًا ۚ	Some of you	بَعْضِكُمْ
Those who	الَّذِينَ	Allah	اللَّهُ	Knows	يَعْلَمُ
Under shelter	لِوَاذًا ۚ	Of you	مِنْكُمْ	Slip away	يَتَسَلَّلُونَ
Oppose	يُخَالِفُونَ	Those who	الَّذِينَ	And let beware	فَلْيَحْذَرِ
Should befall them	تُصِيبُهُمْ	Lest	أَنْ	His commandment	عَنْ أَمْرِهِ
Befall them	يُصِيبُهُمْ	Or	أَوْ	An affliction	فِتْنَةٌ
		Painful	أَلِيمٌ	A torment	عَذَابٌ

Translit	<i>Lā Taj`alū Du`ā'a Ar-Rasūli Baynakum Kadu`ā'i Ba`dikum Ba`dāan Qad Ya`lamu Allāhu Al-Ladhīna Yatasallalūna Minkum Liwādhāan Falyahdhari Al-Ladhīna Yukhālifūna `An `Amrihi`An Tuṣībahum Fitnatun `Aw Yuṣībahum `Adhābun `Alīmun</i>
AhmedAli	رسول کے بلانے کو آپس میں ایک دوسرے کے بلانے بیسنا نہ سمجھو اللہ انہیں جانتا ہے جو تم میں سے چھپ کر کھسک جاتے ہیں سو جو لوگ اللہ کے حکم کی مخالفت کرتے ہیں انہیں اس سے ڈرنا چاہیے کہ ان پر کوئی آفت آئے یا ان پر کوئی دردناک عذاب نازل ہو جائے
Jalandhry	مومنوں میں سے ایک دوسرے کو بلاتے ہو۔ بے شک خدا کو یہ لوگ معلوم ہیں جو تم میں سے انگوٹھا بچا کر چل دیتے ہیں تو جو لوگ ان کے حکم کی مخالفت کرتے ہیں ان کو ڈرنا چاہیے کہ (ایسا نہ ہو کہ) ان پر کوئی آفت پڑ جائے یا تکلیف دینے والا عذاب نازل ہو
YusufAli	Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous Penalty be inflicted on them.
M.Khan	Make not the calling of the Messenger (Muhammad SAW) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger SAW). And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah— legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.
Pickthal	Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.
Shakir	Do not hold the Messenger's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

To Allah (belongs)	لِلَّهِ	Certainly	إِنَّ	Behold	أَلَا
The heavens	السَّمَاوَاتِ	(is) in	فِي	All that	مَا
He knows	يَعْلَمُ	Surely	قَدْ	And the earth	وَالْأَرْضِ ۖ
(are) on it (condition)	عَلَيْهِ	You	أَنْتُمْ	What	مَا
Of Him	إِلَيْهِ	They will be brought back	يُرْجَعُونَ	And the Day (when)	وَيَوْمَ
They did	عَمِلُوا ۗ	Of what	بِمَا	Then He will inform them	فَيُنَبِّئُهُمْ
Thing	شَيْءٍ	Of every	بِكُلِّ	And Allah	وَاللَّهُ
				All-Knower	عَلِيمٌ

Translit	'Alā 'Inna Lillāhi Mā Fī As-Samāwāti Wa Al-'Arḍi Qad Ya`lamu Mā 'Antum `Alayhi Wa Yawma Yurja`una 'Ilayhi Fayunabbi'uhum Bimā `Amilū Wa Allāhu Bikulli Shay'in `Alīmun
AhmedAli	خبردار اللہ ہی کا ہے جو کچھ آسمانوں اور زمین میں ہے اسے معلوم ہے جس حال پر تم ہو اور جس دن اس کی طرف پھیر لائے جائیں گے تو انہیں بتائے گا جو کچھ وہ کرتے تھے اور اللہ ہر چیز کو جاننے والا ہے
Jalandhry	دیکھو جو کچھ آسمانوں اور زمین میں ہے سب خدا ہی کا ہے۔ جس (طریق) پر تم ہو وہ اسے جانتا ہے۔ اور جس روز لوگ اس کی طرف لوٹائے جائیں گے تو جو لوگ عمل کرتے رہے وہ ان کو بتا دے گا۔ اور خدا ہر چیز پر قادر ہے۔
YusufAli	Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and the day they will be brought back to Him and He will tell them the truth of what they did: for Allah doth know all things.
M.Khan	Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.
Pickthal	Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.
Shakir	Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.